PUNJAB DISTRICT GAZETTEER,

VOLUME III A.

ROHTAK DISTRICT.

WITH MAPS.

1910.

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PREFACE.

The revision of the Gazetteer of Rohtak was taken up shortly after the census of 1901, but ultimately left to the Settlement Officer as a parergon. When I joined the district at the end of 1905, I found a variety of material collected by a number of officers, but little of it revised and most of it already out of date. Where I have made use of this material, I have attempted to acknowledge its authorship as far as could be ascertained from handwriting or style. The basis of the present edition, at least of the first two chapters, is, however, Mr. Fanshawe's Settlement Report of 1880, a report which the Government of India described as "in almost every respect the model of what a settlement report should be." I have not hesitated to incorporate whole passages from this report, noting any corrections that the lapse of time rendered necessary. To these robberies I have confessed in the text, but there are probably also many petty thefts indifferently concealed.

The gazetteer has been written amid great pressure of other work, very intermittently. The result is a mixture of styles and persons, which has the advantage of economising the fount of capital I's.

ROHTAK :
20*th August* 1910.

E. JOSEPH,
Deputy Commissioner and
Settlement Officer.

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Physical Aspects.

Sub-divisions of the district.

3. The district up to 1910 contained four tahsils, Gohana to the north, Jhajjar to the south, and Rohtak and Sampla west and east respectively, in the centre. The Sampla tahsil was however abolished in 1910 and a re-distribution of the district into three tahsils effected. In the middle of the district, just where the old Rohtak, Sampla and Jhajjar tahsils converged, lies an island, completely surrounded by the Rohtak villages and consisting of 2 estates of Dujana and Mehrana with an area of 11½ square miles which form a portion of the territory of the Nawab of Dujana.

Scenery.

4. Though Rohtak has no grand scenery the canals with their belts of trees, the lines of sand-hills, the jhils that still sometimes form in Jhajjar and a few small rocky hills in the south-west of that tahsil—last spurs of the Aravalli system—together with the striking appearance of many of the village habitations, give the district more variety of feature than is usually met with in the Panjab plains. The eastern border lies at the same low level as the Delhi branch of the Western Jumna Canal and the Najafgarh jhil into which flows the drainage of the Sahibi and Indori streams that cross the south-eastern corner of Jhajjar.

Streams, water level.

5. Of these two streams rising in the Mewat hills an excellent account is given in Mr. Fanshawe's Settlement Report of 1880. "The Sahibi", he writes, "rises in the Mewat hills running up from Jeypur to Alwar near Manoharpur and Jitgarh, which are situated about 30 miles north of the capital of the former State. Gathering volume from a hundred petty tributaries, it forms a broad stream along the boundary of Alwar and Patan, and crossing the north-west corner of the former below Nimranah and Shahjehanpur, enters Rewári above Kote Kásim. From this point it flows due north through Rewári and Pataudi (passing seven miles east of the former town, and three miles west of the latter), to Lohari in the south-east corner of the Jhajjar tahsil, which it reaches after a course of over 100 miles. Flowing through Lohari and throwing off branches into Pataudah and Kheri-Sultan, it again passes through the Gurgaon district, till it finally enters Rohtak at the village of Kutani. The Indori rises near the old ruined city and fort of Indor perched on the Mewat hills, west of the Gurgaon town of Nuh. One main branch goes off north-west and joins the Sahib bed on the southern border of the Rewári tahsil; while the collecte waters of a number of feeders of the north branch pass three mile west of Taoru, spread over the low lands round Bahorah, and ult mately also fall into the Sahibi near the south of Pataudi. Th two streams have no separate bed now above this point; the ea branch in Kutani, which is called the Indori, really takes off thr miles below the Jhajjar border from the same bed as the we branch or Sahibi. The reason why the Indori preserves separate name and is almost the better known of the two strea is that owing to the proximity of its sources its floods appear af a moderate rainfall, while the Sahibi, which flows a long dista

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through a dry and sandy country, comes down in volume only in years of heavy rain. Under native rule, moreover, the Sahibi used to be dammed across at Kote Kásim and Jharthal on the south border of Rewári, and its waters were diverted to the west, so that only the Indori floods flowed down the Sahibi channel. Still in spite of the two names it is an undoubted fact, that there is only one channel by which the united waters of both these streams enter the Rohtak district."

"On reaching Kutani, the stream divides into two branches. One passes due north and joins the depression between Yakubpur and Futtehpur, the other turns west, and in Naglah again divides, the one branch passing up to the low lands above Dadri, and the other continuing west to Zahidpur. After throwing an arm into the Batherah jhil, the latter turns north to Aurangpur, and flows through a lake there along the foot of the sand-hills to Silanah and the two Silanis. At this point it changes its course abruptly to the east, and passes through a gap in the sand-hills to the lake between Kote Kalal and Surah, and thence working south to the lakes of Kiloi and Dadri, (where it is joined by the branch going north from Naglah) falls into the expanse between Sondhi, Yakubpur and Fattehpur, to which the branch from Kutani flows direct. From here the re-united stream turns sharply to the north again, and passing through a second sand ridge, between Fattehpur and Niwanah, enters Badli through the masonry sluices of the often threatened but still existing band of Nawab Feiz Muhammad Khan. Thence it passes into the Delhi district by two arms, the best defined going through Dewarkhanah and Lohat to Dhindasa, and the other by a huge shallow sweep up the west side of Badli and under the town. When the floods come down in full volume, all the depressions along their course fill from side to side: the water generally rises in a few days and passes off in two or three weeks. The lakes above Aurangpur and below Kote Kalal and Surah never dry, and even the others usually retain some water in the lowest parts of their beds all the year round. The Najafgarh jhil lies five miles distant from the Jhajjar border, and throws out from the centre and northern end two shallow depressions, fourteen miles and eight miles long, back to Bupaniah and Bahadurgarh; while the low-lying lands of Jhajjar are thus irrigated by the streams as they come down to the jhil, those of Sampla are affected by floods passing up from the over-filled jhil itself. The view of the lakes with their waters rendered intensely blue by the surrounding sand-hills, fringed with luxuriant crops of wheat and sugarcane, and covered with flocks of ducks, geese, and snow-white pelicans, is very beautiful in the spring."

Had the present edition of the gazetteer been compiled two years ago this account would not have re-appeared. Dams in the native states through which these streams pass and perhaps extended cultivation and diminished rainfall had for many years left to the

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Rohtak district little more than a fond recollection of the Sahibi and Indori. For 20 years no real flood, distinguishable by the red colour of the silt carried in the water, had come down the old channels, but in 1908 and 1909 the floods re-appeared. Nature conformed in almost every detail to the picture drawn above. The wild fowl and the pelicans swarmed into their ancient haunts, even sugarcane ventured an appearance. But the efflux of the Najafgarh jhil never reached Bupaniah and Bahadurgarh. Water came as far as Mundhela in the Delhi district where it was held up by blocking the bridge on the branch road of the old customs line. Bitter disputes arose between Mundhela and the Rohtak villages, which were referred to the Settlement Officers for adjudication. The difficulty is that Mundhela lies low and must be protected from inundation. A pillar has been erected close to the village, and it has been decided that the floods must be allowed in future, if they ever come, to flow unrestrained towards Bupaniah until the water reaches the level of the pillar when the Mundhela people may block the bridge. In point of fact Bupaniah is unlikely to get any water for the configuration of the country is such that it can hardly do so without disaster to Mundhela, and that is a price that cannot be paid.

Of another stream, the Kashaoti, that used to flow from the Jhajjar border near Kosli to Jhajjar itself, an account will be found in paragraph 6 of Mr. Fanshawe's report, but that stream has been dead for more than 20 years. On the other hand in 1908 a flood appeared from an unknown source in the south of the tahsil and held up by the railway embankment turned back and washed away the village of Mohanbari.

Sand-hills.

6. In the centre of the district, at a point a few miles from the low eastern border, the surface gradually rises to a level plateau, which stretches as far as the town of Rohtak and is roughly demarcated east and west by two rows of sand-hills. From the western line is a further gradual rise up to the Hissar border, where it ends in a third high range of sand-hills; the eastern line of sand-hills runs on with breaks here and there into the Jhajjar tahsil crossing it obliquely to the south-east and rising here to a considerable elevation. Here too the face of the country alters, the surface becomes more undulating, the soil lighter and the water level nearer. In the Dahri circle of Jhajjar, the old flood ground of the Indori and Sahibi, it is not more than 15 to 30 feet below the surface and dhenklis are often worked in favourable localities. The depth below the surface to the water in villages which are not affected by flood, canals or drainage lines, testifies to the general exterior configuration of the country. For example, the level is 106 feet in and around Mehm in the west, and nearly as much near Beri in the centre of the district, 50 feet in the Bhur circle of Jhajjar and the same in and around Mandauthi near the Delhi border.

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Natural drainage.

7. The natural drainage of the country was, until about the year 1878, much impeded by the line of the old Rohtak canal, and water logging and fever were the inevitable consequences. The re-alignment of the canal enabled the natural drainage lines to be improved. A number of these in the Gohana tahsil, sometimes scarcely perceptible, sometimes distinct troughs, are trained from the north and north-east into the Rohtas tank at Gohana, while from that tank has been excavated, often to a considerable depth, the main drain "number VIII" or "gandá nálá," which flows with a southerly or south-westerly direction past Rohtak and Beri and tails off at Bhindawas in the Jhajjar tahsil. The shallow beds of the Gohana drains are often sown with spring crops while from the water collected in the "ganda nala" a few villages have occasionally lifted water on to their fields. Another system of drains starts from the Jua and Bhatgaon jhils in the Delhi district. These lines run through the eastern border of the Rohtak tahsil and unite in Nilothi from where a deep channel passes the flood waters out of the district by Bahadurgarh towards the Najafgarh jhil. The canal system is described in Chapter II.

Geology.

8. On the geology of the district Mr. H. H. Hayden writes: "With the exception of a few small outliers of Alwar quartzite belonging to the Delhi system, there is nothing of geological interest in the district which is almost entirely covered by alluvium."*

Flora.

9. Of the botany of Rohtak as such little appears to be known, and nothing to have been recorded. To the lay eye there is little to notice except trees and shrubs and they are conspicuous by their rarity in many parts of the district. The finest trees and the greatest variety are to be found along the banks of the old canal. Here *shisham* (dalbergia sisoo), *siris* (albizzia lebbek) of two kinds, *tun* (cedrela toona), mulberry (*tút*—morus), mango (*ám*—mangifera indica), *pipal* (ficus religiosa), *guler* (f. cunia), *bar* (f. indica), *lasura* (cordia myxa), and *shimbal* (bombax heptophylla) are to be found. On the newer lines where planted at all only *shisham* and *kikar* (acacia arabica) are to be seen. The neglected opportunity of planting these banks, despite constant remonstrances, is a standing discredit to the Irrigation Department. In the fields and round the villages trees are fairly abundant in the north of the district where irrigation is of older standing, though they suffer severely from lopping in years of scanty fodder. The *pipal*, *bar* and *nim* (azadirachta indica), *jand* (prosopis spicigera), *kikar*, *nimbar* or *raunjh* (acacia leucophlœa), and *shisham* are the most common. Groves of mangos and *jamans* (zizygium jambolanum) are not uncommon and on the tanks are often found fine specimens of the evergreen *kaindu* (diospyrus tomentosa) and of the *kaim* (stephygone parvifolia) under whose shade the holy Krishna played, and whose timber is therefore seldom cut. Often a shrine to Shámji (Krishna) will be found

*Hacket: Geology of the Arawali Region, Rec. G. S. I., XIV, Part 4.

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thereby. The Jats of Dobh think they would get boils if they cut this tree. Mawwi is remarkable for its splendid *pipal* trees. Other less common trees are the *anwla* (emblica officinalis), *rohera* (tecoma undulata), *barna* (cratœva religiosa), *bel patta* (aegle marmelos) and *amaltas* (cassia fistula). On the tank at Kharkhara is a distinct species of cassia called by the people the *anján rukh* or unknown tree. The tree of the village reserve, or *bani*, is *par excellence* the *jál* (salvadora oleoides) and the soil here is generally so deeply impregnated with salts that nothing else will grow although in favourable localities *kikar*, *jand*, *kaindu* and *dhak* (butea frondosa) are also found. The last-named is counted an index of good soil.

The further south we go the scantier are the trees, and the presence of anything more than a few solitary trunks is a sure sign that a habitation is close by. In the sandy part of the Jhajjar tahsil, and round the well lands the *farash* (tamarix orientalis) is the distinctive tree of the countryside. It grows readily from cuttings and needs little water and should be planted on roadsides far more than it is. The *jhao* of the Jumna bed (tamarix dioica) is also found occasionally in low-lying tracts in the south of the district. The *kharjal* (salvadora persica), *hingo* (balanites ægyptiaca) and *hindok*, a handsome tree (quære?) are not uncommon in the Jhajjar tahsil, and there is a thick growth of somewhat scrubby trees, among which the *kair* (acacia katechu) and *labul* (acacia eburnea?) are prominent, in the Government reserves in this tahsil.

Of smaller trees and shrubs the *kair*, or *karil* of the Panjab, (capparis aphylla) is everywhere predominant. The buds are pickled and its fruit is eaten and, with the fruit of the *jal* (pílu), often in bad years for weeks together forms the main support of the lower classes. The *ber* or *jharpala* (zizyphus jujuba) grows spontaneously in all unweeded fields and provides valuable fodder. *Hinsa* (capparis horrida) and *bansa* (adhatoda vesica—the Panjab *bansuti*) are common. The first is a good hedge and fuel plant and the latter is much used for roofing. The *shimâlu* (vitex negundo) which is used for fomentation is believed to grow well in villages of a masculine name, but not in those with a feminine termination! Other noticeable shrubs are the *kanger* (pistachia integerrima), *mral* or *marelan* (lycium europaeum), thorny growths which seem to affect sandy soil, as does the *nagpan* or prickly pear (cactus indicus). The worst weeds of the district are the *ák* (calotropis procera) which runs riot everywhere, but when full grown provides fuel, with its handsome parasite the *margoza*, rudely called *ák ká mámá*, the ak's uncle, the thistle *rassa* (cnicus arvensis), *jawasa* (alhagi maurorum) or camel thorn, the *kandai satianasan* or yellow-thorned poppy (argemone mexicana) and the purple bloomed *kandai pasarma* (solanum xanthocarpum). In cotton fields the *dadain* (æschyno-

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mene indica) towers above the crop, and when felled forms wattlings for the carts. The *batua* (chenopodium album) which makes a spinach, and the *khartua* (chenopodium murale) and *piaza* (asphodelus fistulosus), of no use to man or beast, are the worst enemies of the well-fields. On sandy soil, the *bhuin* (anabasis multiflora), *khip* (orthanthera viminea), *kharsana* (crotolaria burhia), *banna* (tamarix gallica) and *rerka* or *bansa* (tephrosia purpurea) are very common. None of these but have their uses: *kharsana* or *khip* provide a fibre which is woven among other purposes into mats for the wells. The *bhuin*, *bana* and *bansa* are grazed by the omnivorous camel and goat.

Grasses.

10. The grasses of the district are numerous. Most conspicuous of all is the *sar* (saccharum munja) whose uses are too well known to need mention. This is abundant on the sand-hills and also grows on the river sand thrown out by excavation of the canal channels. *Dúb* (cynodon dactylon) luxuriates on the well runnels and canal banks and in seasons of good rainfall covers every field. "*Aur ghás jal jáwegi dúb rahegi khúb*; though all other grass be burned up, the *dúb* will remain fresh." It is a great pity the people do not stack it for their cattle. The *mota* or *motiya* is a troublesome weed especially in irrigated land, but its bulbous root is edible and *chamars* may be seen pulverising the ground so as to extract it whole. The *dáb* (eragrostis cynosuroides) is often a troublesome weed, but when young it is readily grazed and when times are bad it is stored and chopped up for fodder: The proverb "Marega, kya dáb charega, though an animal should die, will he eat dáb?"—is too pessimistic; brushes and bed rope are also made from it and it sells for 25 sers the rupee. *Káns* (saccharum spontaneum) is less of a nuisance than it is painted, and is chopped up for fodder. Occasionally its decrease is even made cause for complaint. There is a proverb too, "*ghore ko káns, ádmi ko báns*; káns for a horse, and a staff for a man."

The *gandra, pani*, or *jhund* (anatherum muricatum), which is found in ponds and depressions, is very valuable for thatching and for brooms, while the *makrah* (quære?) with a blossom like a wood louse and the *deila* (quære?) both give good grazing. The *sínwak* or *sámak* (panicum colonum) bears a small *bajra*-like grain and is collected by the poorer classes in times of famine while the *bhurat* (cenchrum echinatum), which gives a poor grain for man as well as fodder for cattle, will be identified by every tent-dweller by the persistence with which its burrs cling to his shirt and towel.*

Much could be done to improve the appearance of the district if the Canal Department would plant the banks of its channels, and if the District Board would attempt a less ambitious programme

* For the uses of the trees and grasses of the district Fanshawe's Settlement Report, Paragraphs 70 and 71, may be compared.

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than it has done in the past and concentrate its energies on fewer roads. The Queen's Gardens or Kampani Bagh in Rohtak are charmingly laid out and contain a great variety of trees. On the road to Singhpura are a number of coral trees (erythrina arborescens).

Fauna.

11. The district is well known for its large herds of antelope (blackbuck—*hiran*) and gazelle (*chikárá*), the latter being found chiefly to the south and the former to the north. As no Hindu in Rohtak will kill them and gun licenses are rare, the herds in some parts are very numerous, and fine heads are procurable. The Jat's attitude to them is that God made them too; when He gives good crops, there is enough for all and when famine comes they too have to go hungry. Nevertheless so destructive are they to the crops that he is often glad to see them shot, and never interferes with the sportsman. Hares, foxes and jackals are very common and wild cats not rare. Pig used to be found and are still occasionally seen, and the swine of the village must be closely related to the wild species. Wolves are still not infrequent. *Nilgai* used to be common, especially in the Chuchakwas Birh and Matanhel jungle, but in the famine of 1900 they disappeared. During five years I have only seen two solitary specimens at opposite extremities of the district. Scorpions are not very common but snakes are numerous. Of the poisonous varieties the cobra, karait, and echis carinata are all common. Besides the common lizards, big and small, chameleons are plentiful and the varanus or biscobra, of which the people stand in terror, is also found.

The banks of the canal and the canal villages, and even some rain-land villages, are overrun by monkeys, which are great pests. They rifle the sugarcane fields whenever they get a chance; prevent young trees from growing, and often threaten women and children carrying food to the fields; the people, however, are unwilling, on religious grounds, to kill them, though they are very willing to see them killed, and will often ask an Englishman to shoot a few as a warning to the rest. The fame of the mosquitoes of the once naturally flooded villages is recorded in the following lines:—

> " *Machchhar ka ghar Dadri, Naurangpur thana ;*
> " *Sath gaon jagir ke Sundha, Sundhi, Fattehpur, Yakubpur, Nimana ;*
> " *Thori thori Badli, aur sari Ukhalchana.*"

The mosquitoes of Gohana are said not to bite; this may be true as regards natives of the country; they certainly bite Europeans.

Bird life.

12. Of game birds, the black partridge, snipe, jack snipe, duck, geese, teal, and cranes are common in suitable localities. The grey partridge, common sandgrouse and quail may be found all over the district, though quail are nowhere plentiful. The imperial

sand grouse is not uncommon and bustard are said to be occasionally found.* Peafowl run wild everywhere, but the people, even the Muhammadan Rájpúts, object to their being shot. The people believe that when the peacock dancing in his pride catches sight of his ungainly legs he sheds tears of mortification. The sympathetic hens come to drink his tears, and from this draught come the eggs she lays. Birds of all kinds are extraordinarily common in the district, and many of them are of singularly brilliant plumage. The Jat hardly knows one from another, but he often hangs a pot of water outside his house for them and he will fill the scoop at the rim of the well with water before he ceases work for the night in case any animal should come to quench its thirst and find no water there.

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The following is a list of birds collected by the writer and Mr. Marshall, Superintendent of Police, during the years 1909-10. It is by no means exhaustive, many others having been seen, and some shot; but these are excluded as up to date they have not been actually measured and compared. The classification followed is that of Oates and Blandford.

* A houbara was shot near Rohtak in December 1910.

No.	Order.	Sub-Order.	Family.	Sub-Family.	Genus.	Species.	Popular Name.
		Nil ...	Corvidæ ...	Corvinæ ...	Corvus ...	Corax	The Raven.
		...	,, ...	,, ...	,, ...	Splendens ...	The Indian-House Crow.
		...	,, ...	,, ...	Dendrocitta ...	Rufa	The Indian Tree Pie.
		...	Crateropodidæ...	Crateropodinæ...	Argya ...	Caudata ...	The Common Babbler.
5		...	,, ...	,, ...	Crateropus ...	Canorus ...	The Jungle Babbler.
		...	,, ...	Timiliinæ ...	Pyctorhis ..	Sinensis ...	The Yellow-eyed Babbler.
		...	,, ...	Brachypteryginæ	Myiophoneus ...	Temmincki ...	The Himalayan Whistling Thrush.
		...	,, ...	Sibiinæ ...	Zosterops ...	Simplex ...	Swinhoe's White eye.
		...	,, ...	Liotrichinæ ...	Ægithina ...	Nigrilutea ...	Marshall's Iora.
10		...	,, ...	Brachypodinæ...	Molpastes ...	Hæmorrhous ...	The Madras Red-vented Bulbul.
		...	,, ...	,, ...	,, ..	Leucotis ...	The White-eared Bulbul.
	Passeres ...	...	Dicruridæ ...	*Nil* ...	Dicrurus ...	Ater	The King Crow or Black Drongo.

	...	Sylviidæ ...	" ...	Acrocephalus ...	Stentoreus ...	The Indian Great Reed Warbler.
	...	" ...	" ...	Orthotomus ...	Brevirostris ...	The Indian Tailor Bird.
15	...	" ...	" ...	Franklinia ...	Buchanani ...	The Rufous-fronted Wren Warbler.
	...	" ...	" ...	Sylvia ...	Jerdoni ...	The Eastern Orphean Warbler.
	...	" ...	" ...	" ...	Affinis ...	The Lesser Indian White-throated Babbler.
	...	" ...	" ...	Prinia... ...	Socialis ...	The Ashy Wren Warbler.
	...	Laniidæ ...	Laniinæ ...	Lanius	Lahtora ...	The Indian Gray Shrike.
20	...	" ...	*Nil* ...	" ...	Vittatus ...	The Bay-backed Shrike.
	...	" ...	" ...	" ...	Erythronotus...	The Rufous-backed Shrike.
	...	" ...	" ...	" ...	Isabellinus ...	The Pale-brown Shrike.
	...	" ...	" ...	Tephrodornis ...	Pondicerianus...	The Common Wood Shrike.
	...	" ...	" ...	Peri rocotus ...	Brevirostris ...	The Short-billed Minivet.
25	...	" ...	" ...	" ...	Peregrinus ...	The Small Minivet.
	...	Oriolidæ ...	" ...	Oriolus ...	Kundoo ...	The Indian Oriole.
	...	" ...	" ...	" ...	Melanocephalus	The Indian Black-headed Oriole.

No.	Order.	Sub-Order.	Family.	Sub-Family.	Genus.	Species.	Popular Name.
		...	Sturnidæ ...	*Nil* ...	Pastor ...	Roseus ...	The Rose-coloured Starling.
		...	" ...	" ...	Sturnus ...	Menzbieri ...	The Common Indian Starling.
30		...	" ...	" ...	Tememuchus ...	Pagodarum ...	The Black-headed or Brahmany Myna.
		...	" ...	" ...	Acridotheres ...	Tristis ...	The Common Myna.
		...	" ...	" ...	" ...	Ginianus ...	The Bank Myna.
		...	" ...	" ...	Sturnopastor ...	Contra ...	The Pied Myna.
		...	Muscicapidæ ...	" ...	Siphia ..	Parva ...	The European Red-breasted Fly-catcher.†
35		...	" ...	" ...	Culicicapa ...	Ceylonensis ...	The Gray-headed Fly-catcher.
		...	" ...	" ...	Rhipidura ...	Albifrontata ...	The White-browed Fantail Fly-catcher.
		...	Turdidæ ...	Saxicolinæ ...	Pratincola ...	Caprata ...	The Common Pied Chat.
		...	" ...	" ..	" ...	Maura ...	The Indian Bush Chat.
	Passeres ...	...	" ...	" ...	Saxicola ...	Picata ...	The Pied Chat.

40		...	,,	,,	,,	Capistrata	The White-headed Chat.
		...	,,	,,	,,	Deserti	The Desert Chat.
		...	,,	,,	Cercomela	Fusca	The Brown Rock Chat.
		...	,,	Ruticillinæ	Ruticilla	Rufiventris	The Indian Redstart.
		...	,,	,,	Thamnobia	Cambaiensis	The Brown-backed Indian Robin.
45		...	,,	,,	Copsychus	Saularis	The Magpie Robin.
		...	,,	Turdinæ	Geocichla	Citrina	The Orange-headed Ground Thrush.
		...	Ploceidæ	Ploceinæ	Ploceus	Baya	The Baya.
		...	,,	Viduinæ	Sporæginthus	Amandava	The Indian Red Munnia, the Lal.
		...	Fringillidæ	Fringillinæ	Gymnorhis	Flavicollis	The Yellow-throated Sparrow.
50		...	,,	,,	Passer	Domesticus	The House Sparrow.
		...	Hirundinidæ	*Nil*	Ptyonoprogne	Concolor	The Dusky Crag Martin.
		...	,,	,,	Hirundo	Smithii	The Wire-tailed Swallow.
		...	,,	,,	,,	Erythropygia	Sykes' Striated Swallow.

† Only *f* shot, which is indistinguishable from *f* of S. Albicilla, the Eastern Red-breasted Flycatcher.

No.	Order.	Sub-Order.	Family.	Sub-Family.	Genus.	Species.	Popular Name.
	Passeres ...	...	Motacillidæ ...	*Nil* ...	Motacilla ...	Alba	The White Wagtail.
55		...	" ...	" ...	" ...	Maderaspatensis	The Large Pied Wagtail.
		...	" ...	" ...	" ...	Borealis ...	The Grey-headed Wagtail.
		...	" ...	" ...	" ...	Citreola ...	The Yellow-headed Wagtail.
		...	" ...	" ...	Anthus ...	Striolatus ...	Blyth's Pipit.
		..	" ...	" ...	" ...	Rufulus ...	The Indian Pipit.
60		...	Alaudidæ ...	" ...	Melanocorypha	Bimaculata ..	The Eastern Calandra Lark.
		...	" ...	" ...	Alauda ...	Gulgula ...	The Indian Sky Lark.
		...	" ..	" ...	Calandrella ...	Brachydactyla...	The Short toed Lark.
		...	" ...	" ...	" ...	Tibetana ...	Brook's Short-toed Lark.
		...	" ...	" ...	Mirafra ...	Erythroptera ...	The Redwinged Bush Lark.
65		...	" ...	" ...	Pyrrhulauda ...	Grisea ...	The Ashy-crowned Finch Lark.
		...	Nectarinidæ ...	Nectariniinæ ...	Arachnechthra	Asiatica ...	The Purple Sun-bird.
	Pici ...	*Nil* ...	Picidæ ...	Picinæ ...	Liopicus ...	Mahratteusis ...	The Yellow-fronted Pied Woodpecker.
		" ...	" ...	" ...	Brachypternus	Aurantius ...	The golden-backed Woodpecker.
		" ...	" ...	Iynginæ ...	Iynx ...	Torquilla ...	The Common Wryneck.
70	Zygodactyli...	*Nil* ...	Capitonidæ ...	*Nil* ...	Xantholæma ...	Hæmatocephala	The Crimson-breasted Barbett or Coppersmith.
	Anisodactyli...	Coraciæ ...	Coraciidæ ...	" ...	Coracias ...	Indica ...	The Nilkanth or Indian Roller. The Common "Blue-jay."

		Meropes ...	Meropidæ ...	,, ...	Merops ...	Viridis ...	The Common Indian Bee-eater.
		,, ...	,, ...	,, ...	...	Persicus ...	The Blue-cheeked Bee-eater.
		Halcyones ...	Alcedinidæ ...	,, ..	Ceryle ...	Varia	The Indian Pied Kingfisher.
75	Anisodactyli	,, ...	,, ...	,, ...	Alcedo ...	Ispida ...	The Common Kingfisher.
		,, ...	,, ...	,, ...	Halcyon ...	Smyrnensis ...	The White-breasted Kingfisher.
		Bucerotes ...	Bucerotidæ ...	,, ...	Lophoceros ...	Birostris ...	The Common Gray Hornbill.
		Upupæ ...	Upupidæ ...	,, ...	Upupa ...	Epops ...	The European Hoopoo.
		Cypseli ...	Cypselidæ ...	Cypselinæ ...	Cypselus ...	Affinis ...	The Common Indian Swift.
80	Macrochires	Caprimulgi ...	Caprimulgidæ...	*Nil* ...	Caprimulgus ...	Asiaticus ...	The Common Indian Nightjar.
		,, ...	,, ...	,, ...	,, ...	Indicus ...	The Jungle Nightjar.
		Nil ...	Cuculidæ ...	Cuculinæ ...	Hierococcyx ...	Varius ...	The Common Hawk Cuckoo. The Brain-fever Bird.
	Coccyges ...	,, ...	,, ...	,, ...	Coccystes ..	Jacobinus ...	The Pied Crested Cuckoo.
		,, ...	,,	Phœnicophainæ	Eudynamis ...	Honorata ...	The Koel.
85		,, ...	,, ...	,, ...	Centropus ...	Sinensis ...	The Coucal or Crow Pheasant.
	Psittaci ...	*Nil* ...	Psittacidæ ...	*Nil* ...	Palæornis ...	Torquatus ...	The Rose-winged Parroquet.
		,, ...	,, ...	,, ...	,, ...	Cyanocephalus...	The Western Blossom-headed Parroquet.
		Nil ...	Strigidæ ...	*Nil* ...	Strix	Flammea ...	The Barn or Screech Owl.
		,, ...	Asionidæ ...	Asioninæ ...	Asio ...	Accipitrinus ...	The Short-eared Owl.
90	Striges ...	...	,, ..	,, ...	Syrnium ...	Ocellatum ...	The Mottled Wood Owl.
		...	,, ...	Buboninæ ...	Ketupa ...	Zeylonensis ...	The Brown Fish Owl.
		,, ...	,, ...	,, ...	Bubo	Bengalensis ...	The Rock-horned Owl.

No.	Order.	Sub-Order.	Family.	Sub-Family.	Genus.	Species.	Popular Name.
		" ...	Anatidæ ...	Anserinæ ...	Anser ...	Ferus ...	The Grey Leg Goose.
		" ...	" ...	" ...	" ...	Indicus ...	The Barred-headed Goose.
		" ...	" ...	Anatinæ ...	Casarca ...	Rutila	The Ruddy Sheldrake or Brahmany.
		" ...	" ...	" ...	Anas	Boscas	The Mallard.
175		" ...	" ...	" ...	" ...	Pæcilorhyncha...	The Spotted-billed Duck.
		" ...	" ...	" ...	Chaulelasmus ...	Streperus ...	The Gadwall Duck.
	Anseres ...	" ...	" ...	" ...	Nettium ...	Crecca	The Common Teal.
		" ...	" ...	" ...	Mareca ...	Penelope ...	The Wigeon.
		" ...	" ...	" ...	Dafila	Acuta	The Pintail.
		" ...	" ...	" ...	Querquedula ...	Circia	The Gargany or Blue-winged Teal.
180		" ...	" ...	" ...	Spatula ...	Clypeata ...	The Shoveller.
		" ...	" ...	" ...	Netta ...	Rufina	The Red-crested Pochard.
		" ...	" ...	" ...	Nyroca ...	Ferina ...	The Pochard or Dun-bird.
		" ...	" ...	" ...	" ...	Ferruginea ...	The White-eyed Duck.
184	Pygopodes ...	*Nil* ...	Podicipedidæ ...	*Nil*	Podicipes ...	Albipennis ...	The Indian Little Grebe or Dabchick.

Section B.—Meteorology.

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Meteorology.
Climate.

13. The native of Rohtak divides the year into three seasons the *karsa* or hot season, the *chaumásá*, or *chitrmáshá*, comprising the four rainy months, and the *jádá* or four months of cold. Uncomfortable heat begins only in the latter half of April and the nights often remain quite cool till June. During June and July, the heat of the day is intense until rain falls and the nights are stuffy when the monsoon has broken, but the heat is less fierce than in the centre and west of the Punjab. Hot winds blow steadily from the west all day, enabling cooling appliances to be worked, but bringing up constant dust-storms from the Rajputana Desert which are often dense enough to produce almost utter darkness. The first rain usually falls between 25th June and 15th July but the heat only moderates for a few days after each downpour and is then less tolerable as the west winds cease. The last rain falls from September 20th to October 15th ; after this the nights become deliciously cool, but the days are still hot until the middle of November. Frost generally occurs about the close of the year and sometimes again in February. During February and March strong winds often blow to the discomfort of sojourners in tents and in the latter end of March and April thunder-storms are not infrequent. The climate though hot is healthy, and may be not inaptly described in the quaint language of George Thomas' biographer as " in general salubrious though when the sandy and desert country lying to the westward becomes heated, it is inimical to an European constitution."

Rainfall.

14. The rainfall of the district is exhibited in Tables 2, 3, 4 of part B. The normal fall of the year may be put at about 20 inches, and if periods of 20 years or so are taken, the variations will not be found large. For the six years 1850-51 to 1855-56 when perhaps the record was less accurately kept than now, the average rainfall according to the North-Western Provinces' revenue report was 22·1 inches, and from 1860-61 to 1878-79 it was 19·5 inches. The year 1885-86 was one of floods, and the *tahsil* at Gohana is said to have been cut off from the town by water to the height of a man's waist; heavy rain occurred again in 1892-93 and 1894-95, but the drainage of the district has been improved and damage from floods is now unlikely. From 1895-96 a dry cycle set in and the average rainfall for the 13 years of which that was the first was only—

Rohtak	14·54
Gohana	16·46
Sampla	16·80
Jhajjar	15·89

and in only four of the series was the rainfall good. It is noteworthy that Gohana tends to have the most even rainfall, and to suffer least in years of drought and this is what would be

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expected from its greater proximity to the hills and greater abundance of trees. The records of Salhawas up to 1906 are quite unreliable as the Sub-Inspector of Police in charge was ignorant of the use of the gauge and recorded the falls by converting the people's estimates of so many 'fingers' into inches. A peculiarity of the rainfall is its extremely patchy nature, a *zail*, a village, even a part of a village going short of rain throughout a season while the nearest neighbours enjoy an abundance. For several years the centre of the district, south of the railway line, was particularly ill-starred in this respect and a rain-gauge was sanctioned at Beri in 1907 in order to see whether this was really the centre of a permanently drier tract, and the records will be watched with interest. In the following year five other gauges were installed in the district. There are also several canal gauges but their records do not appear to be kept with sufficient care to make the statistics of any value.

More important than the total amount of rainfall is its distribution, and if that is timely even 10 inches will suffice. Ordinarily of the twenty inches, about 17 should fall between June and September, and two for the *mahawat* or winter rains, between December and February. Of the monsoon proper some 12 or 13 inches are required for sowing and watering the autumn and four or five for sowing the spring crops; the early summer rains enable cotton to spring up well and the bajra and fodder to be sown, and they are specially beneficial in replenishing the tanks which begin to fail rapidly from the middle of May. But the really important rain is that of July; on it depends the sowing of the bulk of the millets and the last cotton, and it is essential for the early cotton, and valuable for the cane, which rejoices in rain in August too. If the rain in these two months is good, disaster may be averted even though the total fall is very small; witness the figures for the year 1901-02. The minimum recorded fall was 4·5 registered in Gohána in 1860, and other low falls are 7·23, 8·37, and 9·97 at Rohtak in 1905-06. 1901-02 and 1896-7 respectively, 9·54 in Gohána in 1905-06, 7·80 at Sámpla in the same year and 7·63 and 10·4 at Jhajjar in 1905-06, and 1886-7. Far the highest fall known in the district was 41·7 which occurred in Jhajjar in 1885-86, while Sámpla with 37·5 in 1875-76, and Rohtak with 37·9 ten years later run it close.

The average monthly falls recorded on the Rohtak gauge from June 1886, to May 1909, are as follows:—

June	1·55
July	5·65
August	5·55
September	3·42
Total of four months ...	16·17

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October	... ...	·09
November	... ...	·06
December	... ...	·42
January	... ...	·77
February	... ...	·55
March	... ...	·41
April	... ...	·35
May	... ...	·64
	Total of eight months ...	3·29

The local names for various degrees of rainfall are as follows: —

Bhúndá bandí.	Scattered drops.
Dongrá.	Light showers.
Chádar bheg.	Enough to wet one's clothes.
Khudwání or khudbhar.	Enough to fill the furrows.
Kiárí bhar.	Enough to fill a field and stand.
Dolá or náká tor.	Enough to break a field's boundaries.
Musal dhar.	A torrential downpour.
Desá bharn.	General rain over all the country.

After rain and especially after the last autumn and winter falls extraordinarily heavy dews set in at night, which are often of great benefit to the crops.

Notable cyclones, earthquakes and floods.

15. Tradition says that in the 17th or 18th century the dam of the old royal canal of Nawab Mardán Ali Khan broke below Gohána and a flood came down which destroyed the city of Lalpura whose foundations still lie a mile or so west of Rohtak, but time has probably exaggerated the catastrophe. The earthquake of April 1905 and some of the after shocks were distinctly felt, and Samri shows a '*paras*' which was cracked from top to bottom by this *hálán* (earthquake). Of other violent catastrophes there is no tradition the evil star of Rohtak is famine.

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History.

Notices of the Rohtak territory in history. Twelfth to eighteenth centuries.

Section C.—History.

16. The earliest history of Rohtak is to be found in the traditions still preserved by the village communities. These represent distinct though geographically and historically uncertain, waves of immigration of Rajputs and Jats and later of Ahirs and Afghans. The oldest of these settlements date back to nearly 40 generations, and must point to a time at least 900 or 1,000 years ago. These traditions can be more conveniently noticed in section G which will deal with the tribes and castes of the district, and the present sketch is confined to those facts of which there is some definite record.

That portion of the Hariána country which lies within the present district of Rohtak had for its chief capital the town of Mehm, destroyed, it is said, by Muhammad bin Sam (Shahab-ud-din Ghori) and rebuilt in 1266, by one Peshora, a bania of Agarwaha. Rohtak too is a place of antiquity, founded, tradition relates, by a Powar Rájpút Raja Rohtas, and rebuilt by Prithvi Raj in 1160; it was probably destroyed by Muhammad bin Sam the founder of the Ghori dynasty and in his time the Shekhs of Yaman under Kazi Sultan Muhammad Surkh built the fort of Rohtak, and Afghans settled in Birahma (named after its founder Ibrahim Khan) whence they moved later to their present quarter. A century later, we read in the *Tarikh-i-Firoz Shahi* that Prince Kai Khusru, grandson of Balban, was in this place by the counsel of the Wazir Nizam-ud-din, put to death: * in 1355, according to the author of the *Tarikh-i-Mubarik Shahi*, Firoz Shah dug a canal of which no trace now remains from the Sutlej as far as Jhajjar, while in the following year he dug his famous canal from the Jamna to the modern Hissar (1). In 1410, Khizr Khan, a Pathan nobleman descended from the family of Sher Shah, besieged Idris Khan in the fort of Rohtak and took it (2). Under Akbar the present district fell within the *suba* of Delhi and the *sarkars* of Delhi and Hissár Firoza (3). In 1643, the Rohtak canal is said to have been begun by Nawab Ali Khan, who attempted to divert water from the old canal of Firoz Shah. His alignment, which was a failure, is still to be seen running through Rabarha, Katwal and the villages to the east.

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* Elliot, History of India, iii Page 127.

(1) Elliot History of India, iii, page 300, *vi*, page 225; *iv*, page 8. Also see Gladwin's translation of the Ain-i-Akbari (Calcutta Edition) volume, (2) quoted in George Thomas' memoirs, page 327. According to these memoirs pages 292, 356, Sultan Firoz intended to cut a canal from the Sutlej to the Jamna in order to open communication by water from Kabul to Assam.

(2) Elliot History of India, iv page 43.

(3) Of these sarkars the former included amongst others the dustúrs of Rohtak and Jhajjar with the parganahs of Rohtak, Dubaldhan, Kharkhauda, Mandauthi and Jhajjar, and the

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Akbar bestowed the town of Mehm (¹) in *jagir* upon Shahbaz Khan an Afghan under whose descendants it attained great prosperity. In the reign of Aurangzeb, however, Mehm was plundered in the course of desultory war waged against the Emperor by the Rajputs under Durga Das, and though afterwards gradually re-peopled, never recovered its greatness. The district was granted with the rest of Hariana by Farrukh Siyar in 1718 to the minister Rukn-Uddin, by whom it was transferred in 1732 to the Nawabs of Farruknagar in Gurgaon. Faujdar Khan Nawab of Farrukhnagar, seems to have succeeded to the territories of Hissar on the death of Shahdad Khan in 1738, and dying in 1747, handed down to his son Nawab Kamgar Khan a dominion embracing the present districts of Hissar and Rohtak besides part of Gurgaon and a considerable region since annexed by the chieftains of Jind and Patiala. Hissar and the northward was during this time perpetually over-run by the Sikhs in spite of the combined efforts of the Bhattis and the imperial forces, but Rohtak and Gurgaon seem to have remained with Kamgar Khan till his death in 1760. His son Musa Khan was expelled from Farrukhnagar by Suraj

latter the dusturs and parganahs of Gohana and Mehm or Miyun as the old name was called. Within the Parganahs again were tappas, distributed as follows in the present tahsils :—

Gohana.	Rohtak.	Sampla.	Jhajjar.
Sinkh-part	Chandi	Gunah Farmana-part ...	Haweli Jhajjar.
Butanah	Kiloi-part	Kiloi-part	Badli,
Mundlanah	Bohar-part	Bohar	Khudan.
Khanpur Kalan ...	Nidanah	Barohnah	Subanah.
Jauli	Bhaini Chandarpal ...	Dighal	Kosli.
Chandi-part	Sawwar-part ...	Mandauthi	Salhawas.
Kiloi-part	Mokhra	Kanaudah	Kheri Madanpur.
	Bahlbah	Haweli Palam-part ...	Birohar.
	Beri		Matanhel.
	Dighal-part		

The villages included in the tappas lie within a ring fence, except in the case of Mokhrah and Bahlbah, to which for some reason now unknown, several outlying estates were joined. In some cases, such as the Dahiya, Dalal, Ahlawat and Kadian Jats, the boundaries of the tappa followed closely the distribution of tribes, but in others, such as the Jakhar and Malik they did not. The Brahmans, Barbers and Chamars still observe these divisions to some extent; and at some ceremonies, such as marriages or funeral feasts, the tappa people are still collected together (Fanshawe Settlement Report, paragraph 28). The tappa boundaries were appealed to in a zaildari case in the present year 1910, but there is a much older, partly tribal, division of which there are survivals in the barah, chaubisi, bawan, chaurasi, etc., groups of neighbouring estates, whose members are still linked together for common action and on occasions of festivities and funeral feasts. The groups are not necessarily of one tribe or caste but seem to represent old hegemonies.

(¹) See paragraph 30 for the Jama Masjid of Mehm.

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Mal, the Jat ruler of Bharatpur, and the Jats held Jhajjar, Badli and Farrukhnagar till 1771; in that year Musa Khan recovered Farrukhnagar, but he never regained a footing in the Rohtak district. In 1772, Najaf Khan, Amir-ul-umra and first minister to Shah Alam, came into power at Delhi, and till his death in 1782 some order was maintained. Bahadurgarh granted in 1754 to the Biloch Bahadur Khan was held by his son and grandson; Jhajjar was in the hands of Walter Reinhardt[1] husband of Begam Samru of Sardhana, and Gohana, Mehm, Rohtak and Kharkhaudah were also held by nominees of Najaf Khan. The Mahrattas returned in 1785, but could do little to repel the Sikh invasions, and from 1785 to 1803, the north of the district was occupied by the Raja of Jind, while the south and west were held precariously by the Mahrattas who were defied by the strong Jat villages and constantly attacked by the Sikhs. Meanwhile the military adventurer George Thomas had carved out his principality in Hariana which included Mehm, Beri and Jhajjar in the present Rohtak district.

George Thomas' dominion.

17. George Thomas was a native of Tipperary "tall in his person (being upwards of 6 feet in height) and of a proportionate strength of body[2]," who came to India in the crew of a British warship in 1781-82, and entered the service of the Begam Samru in 1787. This he left in disgust in 1792, and in the next year joined Appa Kandi Rao at the moment that this chieftain was asserting his independence of his overlord Madhaji Scindhia. By Appa he was "adopted as his son" and presented in perpetuity for the support of his forces with the districts of Jhajjar, Beri, Mandauthi and Pataudah which yielded then an annual revenue of a lakh and a half of rupees. Appa however gave what neither he nor his lieutenant could hold, and within a year three of these parganahs were resigned to satisfy the demands of Scindia, while Beri within whose fort, exclusive of the garrison, were 300 Rajputs and Jats hired for the express purpose of defending the place submitted to George Thomas only after a vigorous assault when the whole town was on fire. * He seems however to have reasserted his authorit

(1) General Mundy who dined with the Begam says the name of the first husband wa Remaud (he bought her when a handsome young dancing girl and made her a Roman Catholi whose soubriquet was Sombre hence Samru. The second husband was Le Vassu, a buccaneer. was him whom the Begam caused to kill himself by feigning her own death whereup she took possession of the army. The memoirs of George Thomas also narrate the dea of Le Vassu in the same way but do not imply that the Begam tricked him to die.

Remaud is buried at Agra. According to Skinner's memoirs Walter reinhardt w a native of the electorate of Treves who came out as a carpenter inthe French service.

(2) This and the following account is taken from "Military Memoirs of Mr. Geo Thomas who, by extraordinary talents and enterprise rose from an obscure position to rank of a General in the service of the native power in the north-west of India, by Capt William Francklin," Calcutta, 1803. Another and most interesting account of the last mon of his career will be found in Mr. Fraser's Military Memoir of Lieutenant-Colonel James Skin C. B. (London 1851). Skinner was then an officer under Perron, and was an eye-witness of the events from the abortive meeting near Bahadurgarh to the final surrender.

* There is still a shrine at one of the gates of Beri which marks the spot where a warrior fell fighting against Thomas. His head was cut off a thousand yards away but so t did he sit in his saddle that the body did not fall till the frightened horse reached the gates.

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over the adjacent country and to have made Jhajjar his head-quarters, while to overawe both towns he erected the fort of Georgegarh (the modern Jahazgarh or Hussainganj) and placed a strong body of troops in it for its defence. Shortly afterwards he is found, with the permission of his immediate master, raising troops for Scindia, and put in possession of the parganahs of Panipat, Sonepat, and Karnal. After the death of Appa an attempt was made by his nephew and successor in 1797 to dispossess Thomas of his army and command, but after he had defeated his rivals and even carried war into their country across the Jamna in 1798, he was left in peace for a time and proceeded to consolidate his own position. It was now and at Jhajjar, that he first formed, in the words of his biographer, "the eccentric and arduous design of erecting "an independent principality for himself. The country of Hariána "which from the troubled state of the times had for many years "acknowledged no master but became in turn the prey of each "succeeding invader appeared to him as best adapted for the "execution of his purpose." Accordingly Thomas established himself at Hansi in the Hissar district and from there commanded a circle of 800 villages, including on the east Mehm with its hundred wells, while he still maintained with varying success some authority over the districts ceded to him by the Mahrattas, to which the parganah of Badli was shortly afterwards added. Thomas' ambition however was not yet satisfied. "I established a mint," he says, "and coined my own rupees which I made current in my army "and country, as from the commencement of my career at Jhajjar "I had resolved to establish an independency. I employed work-"men and artificers of all kinds, and I now judged that nothing "but force of arms could maintain me in my authority. I therefore "increased their numbers, cast my own artillery, commenced "making muskets, matchlocks and powder, and in short made the "best preparations for carrying on an offensive and defensive "war, till at length, having gained a capital and country bordering "on the Seik territories I wished to put myself in a capacity, when a "favourable opportunity should offer of attempting the conquest "of the Punjab and aspired to the honour of planting the BRITISH "Standard on the banks of the Attock". The next three years were spent in constant campaigning, now in invasions of Jaipur, Bikanir, Jodhpur and Udaipur territory, now in expeditions against the Bhattis, or the Sikh chiefs of Patiala, Kaithal, and Jind, now in repelling attacks on his own territory of some equally turbulent Mahratta general, and ever in exactions from "the peasantry of "the country who from restlessness of spirit are always ready to "change their rulers," until, though his expeditions were not uniformally successful, he had, in his own words "explored the country, formed alliances, and in short, was dictator in all the countries belonging to the Seikes south of the river Sutledge." But his ambition proved his ruin. Scindia and his General

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M. Perron (Governor of the Doab) became jealous of his progress and the latter was ordered to attack him (1801). An attempt was made to arrange an amicable compromise at or near Bahadurgarh, but this failed, for the Mahratta demands included the cession of Jhajjar and immediate subordination to Daulat Rao Scindia. War to the end was now declared; M. Perron took possession of Jhajjar and an attack was made on Georgegarh by La Fontaine who was however so warmly received that he was compelled to retreat with considerable loss. The investiture of that stronghold now began; Captain Smith besieging the place while Louis Bourquien (known in the Memoirs and in the country side as Mr. Lewis) covered his operations. Thomas however showed his usual skill and activity in meeting his foes: he made a forced march from Hánsi and halting only at Mehm, and falling on Captain Smith suddenly, compelled him to raise the siege, and inflicted a severe defeat on Bourquien in an action which cost the enemy 2,000 men and 30 pieces of artillery, but deprived Thomas of the "gallant Mr. Hopkins," one of his three English commanders. This temporary success served only to alarm more thoroughly all the neighbouring rulers. Reinforcements were poured in from the Doab under Bapu Scindia, the Sikhs gathered from the north under Gurdit Singh, Banga Singh, Jhunde Singh and other chieftains, the Jats of Bharatpur marched under their Raja Ranjit Singh, and the Rajputs moved from the south to make common cause against their too formidable adversary, and a force of 30,000 men with 110 pieces of artillery besieged Jahazgarh, to oppose a force that seems now not to have exceeded 4,000 men with 30 serviceable cannon. Thomas pitched his camp skilfully behind the sand ridge lying south of the fort where the guns of the enemy could do him little harm. The position which Louis Bourquien occupied to the north and the spot where M. Perron encamped on the sandhills above Palrah are still shown. Thomas could not have hoped to hold out long against such a force in any case, but treachery was at work within his camp and he was deserted by several of his chief officers and compelled to fly away by night to Hansi. His enemies speedily followed him there; much the same scene of baseness was re-enacted, and in January 1802, Thomas abandoned claims to power and, escorted by Captain Smith to the British frontier, he died at Barhanpur on his way to Calcutta in August of that year.

His name remains amongst a people whose affection he gained by his gallantry and kindness, and he seems never to have tarnished the name of his country by the gross actions that sully the memory of so many military adventurers in India.

English rule. Rohtak in 1803-1809.

18. Within two years of this event,* the power of the Mahrattas in North India was completely broken, and the Rohtak district, with

* This and the following account to the end of paragraph 28 are reproduced with a few corrections and alterations from the old Gazetteer which was itself taken nearly *verbatim* from Mr. Fanshawe's Settlement Report of 1879.

the other possessions of Scindia west of the Jamna, passed to the Honourable East India Company by the treaty of Sirji Anjengaon, which was signed on 30th December 1803. It was no policy of Lord Lake's at that time to hold large territories beyond the Jamna, and he accordingly sought, by setting in them a number of chiefs and leaders who had done us good military service, to form a series of independent outposts between the British border and the Sikhs. The Jhajjar territory was therefore given to Nawab Nijabat Ali Khan, and the old Biluch possessions at Bahadurgarh to his brother Nawab Ismail Khan. Raja Bhag Singh of Jind had kept aloof from the combination against the English, at the advice of Bhai Lal Singh of Kaithal, the ablest and most intriguing man of his day among the Sikhs. Soon after the fall of Delhi, he tendered his allegiance to Lord Lake, and having rendered service in the ensuing campaign against Jaswant Rao Holkar he and the Bhai received the Gohana and Kharkhaudah-Mandauthi (Sampla) *tahsils* in life *jagir*. For brilliant exploits in the same campaign, on the retreat of Colonel Manson, further grants of territory were made to the Jhajjar family. The Nawab of Bahadurgarh received the Dadri country (including the tract called Bhaunaharjal), and the part of Budhwana lying below it, the rest of which went to Faiz Muhammad Khan, son of Nawab Nijabat Ali Khan. Faiz Muhammad Khan received also, as a separate *jagir*, the villages of Lohari-Pataudah and Kheri, in the south-east corner of the present Jhajjar *tahsil*, and a life grant of the estates of Hassangarh, Kirauli, Pyladpur and Khurrampur in Sampla, formerly held by Taj Muhammad Khan while his brother was Nawab of Bahadurgarh. The Pataudi state was given to Faiz Talab Khan, brother-in law of Nijabat Ali Khan, and the Jhajjar territory was extended to include Narnol, Kanaundah, Bawal and Kanti, as well as the area of the present *tahsil*. The Rohtak-Beri and Mehm *tahsils*, forming the west of the present district, were given to Abd-us-Samud Khan, the first Nawab of the house of Dujana, together with all the country forming the territories of George Thomas in Hissar. This gift, however, was beyond the power of the Nawab to manage; the people, encouraged by long immunity, set him at defiance; Sikh and Bhatti marauders pillaged the country; a son-in-law of his was killed in an attack on Bohar, and his eldest son at Bhiwani; and finally, in 1809, he resigned the grant to the donors, who had made it one condition of the gift that it should be managed without aid from the British Government.

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Formation of the district, 1810—1856.

19. From the time of the abandonment of this gift by the Dujana Chief, the formation of the Rohtak district dates. At first it was part of the "Shimali *zillah*," which stretched from Panipat to Sirsa, and it remained so until the lapse of the Gohana and Kharkhaudah-Mandauthi estates, on the death of Lal Singh and Bhag Singh in 1818 and 1820 A.D. When the Hissar district was created in the latter year, the Beri and Mehm-Bhiwani *tahsils* were included in it, and the other portions of the present northern *tahsils* in Panipat;

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but in 1824 a separate Rohtak district was made, consisting of the Gohana, Kharkhaudah-Mandauthi, Rohtak-Beri, and Mehm-Bhiwani * *tahsils*. The Bahádugarh territory formed the eastern boundary of this, and on the south lay the Jhajjar country. There was a good deal of changing of estates from one *tahsil* to another, which is unimportant. The old district was of the shape of a triangle, Gohana forming the apex, and the base extending from Bhiwani to Mandauthi. Until 1832 A.D. the whole Delhi territory, including Rohtak, was administered by a Political Agent under the Resident at Delhi, but in that year it was brought under the same regulations as the rest of North India, and the Resident became Commissioner. There were four Summary Settlements (in parts, five) from 1815 to 1838 A.D., followed by the Regular Settlement in 1838—40; the district was abolished in 1841 A.D., Gohana going to Panipat, and the rest of the *tahsil* to Delhi, but in the following year it was created anew. There is little to note in the way of history regarding the events of these 30 years. The people gradually settled down to orderliness and peace, although the material progress of the country was sadly checked by a series of famines and a revenue demand which was much too severe. Indeed there is nothing historical to note in the even tenor of events of the next 20 summers, till the unhappy year of 1857-58 is reached, and the Rohtak district was transferred from the N.-W. Provinces to the Panjab. During this period some 35 Collectors held charge of the district, of whom the best known are Messrs. W. and A. Fraser; Sir T. Metcalfe; Messrs. J. P., C., and M. R. Gubbins; Mr. J. Grant; Mr. Mill; Mr. Cocks; Mr. Ross; and Mr. Guthrie. The Sampla *tahsil*, it may be noted, was located in its present position in 1852, the old name of the Kharkhaudha-Mandauthi *tahsil* being then done away with.

History of ruling houses, 1805—1857. The Dujana house.

20. It will here be convenient to sketch briefly the history of the houses of the three Chiefs once connected with the Rohtak district, before entering on the narration of the events of the Mutiny, which caused two of them to disappear from the roll of native rulers in India. The Dujana family is happy in having no annals, except the mere record of the succession of son to father. Nawab Abd-us-Samud Khan died in 1825. It was by him that the fortunes of the house were made. He was originally a *risaldar* in the service of the Peshwa Baji Rao, and in the campaign against Scindia he served with the Mahratta troops on the side of the English, where, meeting with favour from British officers, he transferred his allegiance, and joined Lord Lake. Under that General he did good service at Bharatpur and in pursuit of Jaswant Rao Holkar, and in consequence he received the grants which have been detailed above. He was succeeded to the exclusion of his eldest son's heir by his younger son Dundi Khan, who lived till 1850, and

* Writing in 1828 of the past glories of Mehm General Mundy described it as "now a mere heap of ruins with 100 or 200 inhabitants".

was followed by his son Hassan Ali Khan, who was Nawab when the revolt of 1857 took place. He appears to have kept himself free from the intrigues of the time, and at any rate he came out of the storm unscathed, whether thanks to his insignificance or his loyalty. His chief care seems to have been to conceal in his palace such sums of ready money as were by him. The Dujana family belongs to the Yusafzai tribe, and is closely connected with the Jhajjar Pathans. The Nawab himself is a landowner, and also an occupancy tenant in some of the Pathan estates on the north border of the Jhajjar *tahsil*. The present Nawab is Nawab Muhammad Khurshaid Ali Khan.

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The Jhajjar house.

21. The Jhajjar Nawab's family claim to be Bharaich Pathans, a tribe whose original location was in the neighbourhood of Pishin and Kandahar, but who gradually made or found a way out into the Yusafzai country. Mustafa Khan, the grandfather of the first Nawab of the house, came to India in Muhammad Shah's reign, and took service with Alivardi Khan, Governor of Bengal. By various exploits there he gained the title of Nawab, but on being refused the Governorship of Behar, he left his old chief, and, returning to North India, was presently killed fighting at Azimabad. His son, Murtaza Khan, succeeded to the command of the troop, and entered the employ of Safdar Jang, Subadar of Oude, and his son Shujaat-ud-Daula; he afterwards left Asaf-ud-Daula for the service of Najaf Khan, the Commander-in-Chief of the Royal Army, and was slain fighting against Jeypur. Nijabat Ali Khan was the next leader of these free lances, in the place of his father, and performed various brilliant services, in return for which the title of Nawab was confirmed to him by the Emperor Shah Alam. He is described as having been a fine soldier, and a cool-headed far-seeing man. When war between the British and Mahrattas had become inevitable, he chose the former side, and the rewards he received have been already told. The old Chief continued to live in Delhi, where he had resided for some 30 years, and left the management of his new estate to his son Faiz Muhammad Khan. He died in 1824 and was buried at Mahrauli in the shade of the tomb of the holy saint Kutub-ud-din Sahib Oulia, where the graves of all the family are. His son was an enlightened and kindly ruler, who is still remembered gratefully by the people. It was he who constructed most of the old buildings at Jhajjar (including the palace which now forms the *tahsil*), who introduced and encouraged the manufacture of salt, who re-settled many of the deserted villages in his territories, and who constructed the Badli *band*. Poets and learned men gathered at his Court, and during his rule of 22 years he showed himself an able Chief, worthy of his ancestors. He died in 1835.

With this Chief the palmier days of the Jhajjar rule passed away. His son and successor, Nawab Faiz Ali Khan, was a somewhat narrow-minded ruler, and a harsh revenue collector,

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who is not well spoken of by the people. His rule was the shortest of all, extending to ten years only; and in 1845 the last Nawab, Abd-ur-Rahman Khan, succeeded. There was some trouble with his kinsmen, who disputed his legitimacy at the time of his accession, and when this was over, the Nawab gave himself up for a time to gross debauchery, from the effects of which he never recovered. He was naturally possessed of both taste and ability, and it was he who built the palace in the Jehanara garden; and the residence and tank at Chhuchhakwas. But in revenue collections his little finger was thicker than his father's loins, and many villagers fled from under his oppressions. In 1855 A.D., he set about making a regular settlement of his territory, but it had extended to the two *tahsils* of Jhajjar and Badli only, when the mutiny broke out, and it passed away with its author in that year.

The Bahadurgarh house.

22. During all this time there had been only two Chiefs of the Bahadurgarh house, who were usually called, from their western possessions, the Nawabs of Dadri. Muhammad Ismail Khan enjoyed his grant for five years only, and died in 1808 A.D., leaving a son, Nawab Bahadur Jang Khan, only 2½ years old. During his minority the State was managed for him by the Jhajjar Chief, and when he came of age, the latter refused to restore the Dadri country, on the plea that money was due to him on account of expenses incurred in his management over and above the income of the estate, and that he had not received his fair share of the Budhwana villages, when that tract was divided after 1806. The question was finally settled by the surrender of 19 estates to the Jhajjar Nawab on the intervention of the Delhi Resident. Bahadur Jang at once proceeded to lead a most dissolute life, and was soon hopelessly involved in debt; at one time his estate was very nearly being assigned to his creditors, but finally the Dadri country was mortgaged to Jhajjar until 1848. Bahadur Jang had by this time become utterly feeble in mind and in body, and it was more than once proposed to relieve him of the management of his estate. Such were the annals of these families down to the year 1857 A.D.

The Mutiny, 1857.

23. The mutiny of the troops at Meerut on the 10th of May, and the seizure of Delhi by them on the 11th, took the Rohtak district, like the rest of North India, by complete surprise. Large numbers of Jats and Rajputs belonging to the district were serving in the army, but it does not appear that there was any feeling of excitement among the people noticeable before that month, or that *chupattis* were circulated among the villages, though possibly they were. The Collector, Mr. John Adam Loch, of the Bengal Civil Service, who had been in charge of the district for some ten months, at once took steps to preserve order by calling into head-quarters all the soldiers who were on leave in the district, and by sending to the Nawab of Jhajjar to despatch some troops to Rohtak. Of his first order to the Nawab no notice was taken; but on a second demand

sent on the 18th May, for cavalry and two guns, a few horsemen were despatched. These, however, proved very unruly and worse than useless, for they inflamed the villagers as they came along. Then as day succeeded day, and it appeared that nothing was being done to re-assert British authority, the troublesome portions of the populace began to raise their heads, and the whole of the once warlike people became profoundly stirred. On the 23rd of May an emissary of the Delhi King, by name Tafazzal Husain, entered the district by Bahádurgarh with a small force. The *tahsildár* of Rohtak, Bakhtáwar Singh, who had been sent there to meet him, was unequal to the task of encountering the rebels, and fled to Rohtak. Mr. Loch at first wished to stay at his post and fight the enemy, who were not strong in numbers; but presently, despairing of success, he left Rohtak by night, accompanied only by the *thánadár*, Bhúre Khán, and made his way by early on the morning of the 24th to Gohána. Deserted by their magistrate, the soldiers collected at head-quarters naturally dispersed to their homes, or, perhaps, joined the rebels, who arrived at Rohtak on the 24th, and proceeded to set free the prisoners in the Jail, and burn the Court buildings and record office. The Deputy Collector, Misar Mannú Lál, and the Sadr Amín, Muhammad Abdulla Khán, remained at their posts; but they were unable to do anything to control the course of events, and the former was shortly afterwards compelled to fly. An attempt was made by the Delhi force to plunder the Hindus of the town, but this was frustrated; and after two days' stay they returned to the capital, carrying off nearly two lakhs of treasure, and burning the Sámpla *tahsil* on their road; the money there had a few days before their advent been brought into Rohtak. Meanwhile Mr. Loch had passed on to Karnál without stopping at Gohána, and the *tahsildár* of the latter place deserted his charge and fled. But Chaudri Rustum Alí Khán of Gohána took charge of the *tahsil* buildings, and preserved them with the records and money, and kept together some prisoners who were engaged on the new works there, until order was again restored in the autumn. The district being abandoned by all its officers, the old feuds and quarrels of the people, which till now had been long buried, at once broke out anew, and all outward signs of order and rule disappeared for a time. The customs' bungalows at Mehm, Madinah and Mándauthí were all burnt, and the officers with their wives and children became wanderers on the face of the country. But nowhere in the Rohtak district were hands stained with English blood. The Ránghars clamoured for it at Mehm and elsewhere, but the Játs and Baniyás defeated their purpose; and it is noticeable that in nearly all cases the fugitives were conducted to a place of safety with unexpected kindness and consideration—that too, no doubt, often by the very men who engaged freely in the faction fights of the time. The Muhammadans, in the zeal of their new-born

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piety, desired to slay all the Hindus, and the latter had a large number of old clan disputes to settle among themselves, and lost no time in setting about their decision. The confusion was added to by the rebel troops of the Harriána Light Infantry and 4th Irregular Cavalry, who had mutinied at Hissár and Hánsi, and murdered their officers, the Collector, and other Europeans passing through on their way to Delhi. The *tahsildár* of Mehm, Lachman Singh, made over to the neighbouring villagers such treasure as was in the *tahsil*, and disappeared, and the buildings and records were destroyed. The arrival of the 60th Regiment of Native Infantry under Colonel Seaton, who was accompanied by Mr. Loch, checked active disorder for a time, but only for a brief one. This regiment, which had been quartered at Banda and Umballa since 1851, had been marched from the latter place on 22nd May, in spite of grave misconduct there. On reaching Karnál, it was diverted to Rohtak, ostensibly to intercept the rebels from Hissár and Hánsi, but really because it was now known to be mutinous to the core, and it was unsafe to take it to Delhi. The proper course would have been to disarm it; but instead of this, it was determined to send it to Rohtak merely—a proceeding which Captain Hodson stigmatised as discreditable to the authorities and unfair to the officers. On the march down the men were guilty of repeated instances of insubordinate conduct, and when Rohtak was reached on 31st May, it was discovered that the mutineers had passed through the day before, and that "the public buildings, the Judge's Court and offices "and the Collector's Treasury had been burnt down and were "still burning. The rebels had torn up all the public records, "papers, and documents, vast rolls and piles of them, and after "breaking up the chests and racks in which they had been kept, "and piling all up in the centre of each building, they had made "huge bonfires of the whole, and then gone off to Delhi."* The regiment was encamped in the compound of the District Courts, and continued to show evident signs of an intention to mutiny. On the 4th of June they were prevented from carrying their design into execution only by the Colonel boldly taxing them with it, which so confounded them that they were unable to act then as they had proposed. But the end was inevitable, and could not be long deferred; it is said that the want of money to pay the troops was partly the cause of the outbreak taking place when it did. On the afternoon of the 10th the Grenadier Company, which had all along been the leader in insubordination, broke out into open mutiny and seized their arms. Not a single native officer remained true to his colours, not a soldier came forward to assist to quell the *émeute*, and there was nothing left for the Europeans but to ride off. They were fired upon by the men, but fortunately they all escaped unwounded, except the

* General Sir T. Seaton's "From Cadet to Colonel," Vol. II., Chap. 4.

Sergeant-Major. The mutineers did not follow them, and they collected together half a mile from the camp, and after waiting some time for a few brother officers (who had gone off to shoot early in the afternoon, and who, unknown to them, had received news of the outbreak and made their way to Delhi in advance), they turned their backs on Rohtak, and reached the Ridge at 9 o'clock on the morning of the 11th June. Mr. Loch fled on foot to Sámpla, and thence on horseback to Bahádurgarh, from which place he was escorted to Delhi by (*risaldar*) Sandal Khán of Kálanaur and his father. But from the exposure of the day he never recovered; and there is a pathetic letter of his, written years later, stating that he was now quite blind, and ascribing the origin of his affliction to his flight from Rohtak under exposure to the midsummer sun.

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Lawlessness of the district.

24. All vestiges of the British Government now disappeared again like snow in thaw. The mutineers killed Bhúre Khán, the *thánadár* of Rohtak, and after trying unsuccessfully to plunder the town, went off to Delhi, where they distinguished themselves in the attack of June 14th on the Ridge, and received fitting punishment at the hands of their old officers. The Ránghars and butchers set up the Muhammadan green flag, and round it all the bad characters of the country collected, and lawlessness ruled supreme in the district till the middle of September. Mr. Greathed, by a proclamation of 26th July, put the country under the control of the Jínd Chief, but the Rájá was unable to do much at that time to restore order. Chaudhrí Rustam Alí alone maintained himself at the Gohána *tahsil*; nowhere else was there any sign left of the authority of the late rulers of the country. The King of Delhi, three days before Mr. Greathed's order, had issued a proclamation to the people of Rohtak town, forbidding acts of violence, and enjoining obedience to the principal and loyal landholders, and promising a sufficient military force and civil establishment—a promise never fulfilled. But the people minded no threatenings of persons unable to enforce them with power, and gave themselves up to the enjoyments of fierce feuds. The Dahiyá and Dalál Játs in Sámpla engaged in perpetual quarrels, which centred round Hassangarh; the Ahláwat Játs attacked Sámpla, but were beaten off, with the help of Ismailáh. In Gohána, Ahúlána attacked Sámri and Barodah; Madınah attacked Kathúra; Butánah destroyed Núran Khérá; and all the headmen of Sámri were hanged for attacking a military convoy. In Rohtak the villagers of Kharkhara were long in possession of a gun which they seized from the Hissár rebels, and which some other rebels finally took from them; Sánghí and Khírwálí were engaged in one continuous skirmish; the Mehm villages, now in Hissár, made a general attack on those on the present west border of Rohtak; and the Ránghars plundered every one indifferently,—a course of action which led to most of the Ránghar villages having to receive a number of new headmen, after order was restored, in

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place of others hanged. For three whole months the district presented one long scene of mad rioting; yet, withal, the people did not fail to take advantage of a good rainfall to secure a capital crop. The fighting was generally conducted in a most amicable way; due notice of the attack about to be made was given, and the question was fairly and deliberately fought out between the two parties. These little pastimes were somewhat disagreeably interrupted by Captain Hodson, who left Delhi on the 14th August, and having executed justice on rebels and deserters whom he found at Kharkhaudah (where also he shot Risaldar Bishárat Alí under a misapprehension), reached Bohar on the 16th, and moved on to Rohtak on the evening of the 17th. A few of the city rabble, who were bold enough to attack him then, were easily dispersed and some slain, and for the night the little force of 400 horsemen rested by the old Court-house, and was furnished with supplies by the well disposed portion of the townsmen. By the morning, however, the city Shekhs and butchers had taken heart again, and as a large number of Ránghars had gathered from the neighbourhood during the night, the united forces advanced to attack Captain Hodson after sunrise. By feigning to retreat, he drew them on for some distance, and then turning upon them with his cavalry, distributed into five bodies, he cut up about 100 of them, and scattered the rest in wild flight to the city. The walls of the city and fort were manned with a number of matchlock men, and Captain Hodson did not therefore consider it wise to make any further attack, and after riding round the city he drew off to the north and encamped at Jassia. Thence he returned to Delhi by the way of Sunipat. But the lesson had its effect, and the Rohtak Muhammadans were much less troublesome thereafter, and ceased to roam the country in large bands, although faction fights among the villages were still vigorously pursued.

The end of the disturbances.

25. The authority of Government was not restored openly and permanently until twelve days after the memorable 14th of September, on which Delhi fell. On the 26th of that month, General Van Cortland with a force of Punjáb levies and contingents from the Patiála and Bikánir States, and accompanied by Mr. Ford and Misr Mannú Lál, marched into Rohtak, and proceeded to distribute justice among all concerned in the late disturbances. The actual money loss to Government had been the plundering of about $3\frac{1}{2}$ lakhs of treasure and Rs. 9,000 worth of stamps, and the destruction of all Government buildings and records except at Gohána: the canal, however, had not been injured. Many rebels were shot and hanged; property stolen was as far as possible recovered: the district was effectually disarmed throughout; the outstanding revenue was promptly collected; the villages which had been most prominent in evil-doing were fined Rs. 63,000: rewards were given to the deserving, and the lands of the guilty were confiscated. The worst evil-doers of the time had been the

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Shekhs of the Fort, the butchers and the Ránghars, and on these the heaviest punishment fell. But it should be remembered in extenuation that many Shekhs and Ránghars, serving in our army, remained faithful to their colours, and did excellent service for us at Delhi and elsewhere, for which they received due rewards. It is more pleasing to turn to the other side of the picture, and note instances in which (to quote the words of the Secretary to the Punjab Government, Sir R. Temple, on the Delhi territory, in the first Administration Report after the Mutiny) "there were "found many natives, often of the humblest orders, who were kind "to our fugitives, and who, sometimes at imminent peril to them- "selves, fed the hungry, clothed the naked, and sheltered the house- "less". A Jat of Mahmúdpúr, Gohána, conveyed a party of women and children to Pánipat, at no small risk to himself, and his descendants still show with pride the picture of the Queen-Empress which the grateful refugees afterwards sent to him. The Játs and Baniyás of Báland and Mehm protected and escorted to places of safety certain officers of the Customs line and their families,—in the latter place at the risk of their own lives—from the violence of the Ránghars. The Gohána Chaudhris passed on in safety various officers of the Canal and Customs Departments, fleeing before the storm. A party of women and children from Gurgáon were conducted by a Ját Anand Ram, from Kánaundh, where they were under the protection of the Jhajjar Nawáb, to Pánipat; and Sir T. Metcalfe was similarly escorted by a Rájpút of Bond—Naurang Singh. Mr. Loch was twice accompanied from the district, once by a Ját of Khánpúr Kalán, Gohána, and once, as related, by some Ránghars stationed at Bahádurgarh. All these services, and others performed elsewhere, by Rohtak men, were suitably rewarded. Chaudhri Rustam Alí received a revenue assignment of Rs. 1,000 per annum in perpetuity to him and his heirs male, but the latter have unfortunately failed. The Mehm Jats and Baniyas who saved European life were similarly rewarded by grants for three generations and the Baland men by grants in perpetuity; where the third generation is extinct proposals have now in some cases been made for a continuance of the grant. Anand Ram and Naurang Singh received land revenue free out of Chhuchhakwas; the former's estate is the present Fordpurah and the latter's is Thomaspurah. The inhabitants of Rohtak, Jassiah and Sanghi, who had furnished Captain Hodson with supplies in August, reaped the return due to their readiness; and Risaldar Sandal Khan had assigned to him for two lives the revenue of Babra in Jhajjar. Mir Barkat Ali Khan, Risaldár of the 1st Bengal Cavalry, was allowed to purchase Bir Bahadurgarh, now Bir Barkatabad, to be held on a revenue fixed in perpetuity; the thanadar of Karnal, Kamdar Khan, received a large grant out of Chhuchhakwas revenue free, and other grants have since then been made for good services rendered in the Mutiny. Kamdar Khan's three sons still do credit to their father's name; of them Khan Sahib Zulfikar Ali Khan is

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Honorary Magistrate and Sub-Registrar at Gohána; Yakub Ali Khan manages the estate at Chhuchhakwas now known as Islamgarh and Ibrahim Khan is a Sub-Inspector of Police. It may be remarked that the general population of the district throughout their rioting bore no special ill-will towards the British Government. On the contrary, they always speak of the *Sirkar* and their old officers in unusual terms of affection, and there are no more loyal and well-disposed subjects of the empire in ordinary times. But it was not to be expected that they, who had so lately laid aside a warlike for an agricultural character, should remain perfectly passive and quiet, when deserted by their local officers, and incited by mutinous troops, and a small disaffected portion of the community.

Conduct and sentence of the Jhajjar Nawab

26. From early in October complete order was restored in the old Rohtak district of which Mr. R. Jenkins became first Deputy Commissioner. Two hundred Jind horse were stationed at head-quarters, and 50 at Gohána, and Mr. Ford was at leisure to go south to the Jhajjar territory. A force under Colonel R. Lawrence, as political officer, had already been detached to pacify the country lying south-west of Delhi, and arrest its traitor chiefs, to whom we must now turn. On the outbreak of the Mutiny the Nawab Abdur-Rahmán Khán* at once sent news of the events at Delhi to the Lieutenant-Governor of the North-Western Provinces at Agra, and, in reply, he was ordered to place himself under Mr. Greathed's orders. This he failed to do as he failed to send the force demanded of him to Rohtak; on the other hand, he did dispatch some troopers to Mr. Ford's assistance at Gurgaon on 13th May; the bearing, however, of the men sent was unsatisfactory, as was later the case in Rohtak, and as had been the behaviour of the Jhajjar escort, when the Commissioner, Mr. S. Fraser, was cut down in Delhi and Sir T. Metcalfe was attacked. When the latter came to Jhajjar on 14th May, the Nawáb did not see him, but sent him on to Chhuchhkwas, and from there (according to Sir T. Metcalfe) turned him out of his territory. On the other hand, the Nawáb protected the lives of a number of women and children made over to him from Gurgaon, and had them conveyed by Anand Ram to Panipat, at the end of July. He did not possess sufficient loyalty or courage to enable him to join the British forces on the ridge; and while he played a double game, and made professions to Mr. Greathed, 250 to 300 Jhajjar troopers, under his father-in-law, Abd-us Samud Khán, fought against us at Delhi, and especially at the battle of Badli-ki-Serai, and were paid by the Nawáb. But again 70 Jhajjar *sawárs* stationed at Karnal remained faithful throughout the Mutiny, and were afterwards incorporated in the 3rd Sikh Cavalry. Still, in short, he had utterly failed to do his duty; an

NOTE.—In "The Punjab and Delhi in 1857," it is said that the Nawáb was in Delhi on 11 May. This is incorrect; he was at Narnol at the time; the fact of his being at Delhi w never alleged against him on his trial. There are many other mistakes in the same book; f instance, the Nawáb of Dadri is said to have paid the penalty of his treason with his life.

when, on the assembly of Colonel Lawrence's force at Dádri, he was summoned to come to Chhhuchakwas and there surrender himself he at once obeyed the order, and gave himself up to take his trial on 18th October. On the same day the fort of Jhajjar was occupied, and on the following day, after a smart conflict, that of Nárnol. The Jhajjar troops were ordered to give up their arms, but most of them broke loose and fled south to join the Jodhpur mutineers. The Jhajjar territory was taken under management by Colonel Lawrence, until the result of the Nawáb's trial should be known, and for a time 600 Patiála foot and 200 horse were stationed there. The trial of the Nawáb took place in Delhi, in the Royal Hall of Audience, before a Military Commission presided over by General N. Chamberlain. It commenced on the 14th December, and judgment was given on the 17th. The charges against the Nawáb were laid under Act XVI of 1857, and consisted of allegations that (1) he had aided and abetted rebels and others waging war against the British Government in places being at the time under martial law; (2) that he had furnished troops, money, food and shelter to the rebels; and (3) that he had entered into treasonable correspondence with them. Sir T. Metcalfe, Mr. Ford, and Mr. Loch gave evidence against the accused, together with some other officers and native witnesses. The *sanad* which granted the estate to the Nawáb Najábat Ali Khan contained a condition that in times of difficulty and disturbance, or when required, the Nawáb should furnish 400 horsemen, and, moreover, should always remain a well-wisher and devoted friend of the English Government. These conditions the Nawáb could not pretend to have fulfilled, and his country therefore clearly stood forfeited in any case. The evidence given proved that the Jhajjar troops did nothing to protect the English officers in Delhi; that they had fought against us there; that during that time they had been paid by the Nawáb, with money sent from Jhajjar; that other sums of money had been sent to the rebels at Delhi; that the traders of Jhajjar had been compelled to subscribe to a forced loan for the king; that a prince of the Delhi house had been received and entertained at Jhajjar; and that the Nawáb had been in treasonable correspondence with the king of Delhi, and, among other things, had promised to send a regiment of cavalry and five lakhs of rupees as soon as his revenue should be collected. It was also proved that the forts of Jhajjar and Nárnol were in a complete state of military preparation when seized. The defence of the Nawáb was prepared by an old servant of his, Rám Richpal, afterwards an Honorary Magistrate of the town of Jhajjar, who died in 1881. It consisted merely of the allegation that the troops were beyond his control, and had acted as they pleased. This was vehemently denied by the prosecution, but there was nevertheless a certain amount of truth in the statement. The Muhammadan troops at Jhajjar did mutiny against their Hindu officers, whose village and houses they attacked, and whose women and children they killed, and

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their disorderly conduct in other places than Jhajjar has already been mentioned. The Nawáb was never a man of any great resolution, and there is no doubt that he was largely influenced in his unwillingness to go to the Delhi Ridge by fears for the honour of the ladies of his family. That he failed in what was his clear duty, and that he abetted and assisted the rebels, is undoubted, and the loss of life and country paid the forfeit; but his treason can hardly be designated as of the worst type; and, at any rate, no English blood was shed in the Jhajjar territory, though the opportunities of shedding it were many. He was found guilty by the Commission without hesitation, and was sentenced to be hanged, and all his property to be confiscated; his execution took place on the 23rd December, in Delhi, before the fort. The latter portion of the order was confirmed by the Chief Commissioner and Government of India, and was duly carried out. All the dependents and members of the family received small pensions, and in the end of 1858 they were transferred to Ludhiána and Lahore. One branch of the family, represented by Shayista Khán, and not implicated in the events of the Mutiny, was permitted as a favour to live at Saharanpúr.*

Conduct and punishment of the Bahádurgarh Nawáb.

27. The Nawáb of Bahádurgarh was at Dádri, where he usually resided, in May 1857, and he remained there until he surrendered like his cousin to the British troops in October. The Dádri troops stationed at Hissár mutinied with the Irregular Horse and Harriána Light Infantry there, and joined in the murder of the Collector and other Englishmen; but no active participation in the events at Delhi could be proved against the Nawáb himself. He had indeed sent an offering to the king, and addressed him in a letter of fulsome adulation, and the rebels in Delhi had drawn supplies from Bahádurgarh. But this was all; and as the Nawáb had really no control over the villages distant only 15 miles from the capital and 30 miles from himself, and as he had wished to aid Sir T. Metcalfe in his escape, it was decided that, taking all this into consideration, together with his old age and decrepitude, it was not necessary to try him for his life. To this decision the Government of India acceded; adding, that it "i[s] just and necessary that the Nawáb shall forfeit all his possessions which he held on condition of loyalty and good service." Th[e] forfeiture was carried out, and Bahádur Jang Khán was remove[d] to Lahore, where he enjoyed a pension of Rs. 1,000 a mon[th] and where he died in 1866.† In this manner did the once powerf[ul]

* NOTE.—The correspondence concerning the trial and punishment of the Nawáb Jhajjar is to be found in the following letters:—Commissioner, Delhi, to General Command Delhi Division, No. 20, of 26th November 1857; Commissioner, Delhi, to Chief Commissio[ner] Punjáb, No. 24 of 2nd January 1858; Chief Commissioner, Punjab, to Governmemt of In[dia] Foreign Department, No. I A. of 18th February 1858; Government of India to Chief Com[mis]sioner, Punjab, Nos. 1453 and 1035 of 28th May and 2nd September 1858.

† NOTE—The case of the Bahádurgarh Nawáb was discussed in the following letter[s] Commissioner, Delhi, to Chief Commissioner, No. 57 of 3rd March 1858; Chief Commissi[oner] to Government of India No. 123 B-12 A of 9th March; Government of India to Chief Com[mis]sioner, No. 1266 of 9th May, 1858.

Bharaich family pass away from among the ruling Chiefs of North India.

Constitution of the present district.

28. The Bahádurgarh estates were added to the Sámpla *tahsil*, five detached villages to the east going to Delhi; and Jhajjar, including Nárnaul, Kánaundh, Dádri, and the rest of the old territory, was created into a new district. Two Dádri villages—Senpal and Kharári—and one Jhajjar village—were included in the Rohtak *tahsil*, and five Jhajjar villages in the Sámpla *tahsil* ; for a time nine others (called the Mandauthi villages) were also added to Sampla, but these were taken back again later. The two districts of Rohtak and Jhajjar, together with the rest of the Delhi and Hissár divisions, passed to the Panjáb by the Government of India Notification No. 606 of 13th April 1858. Shortly afterwards, the loyal services of the Phulkián Chiefs were rewarded by the assignment of Dádri to the Rájá of Jínd, of Nárnaul to Patiála, and Kántí and Bawal to Nábha. The summary settlements of the remaining Jhajjar *parganas* and of Bahádurgarh were commenced by Mr. J. S. Campbell, the first Deputy Commissioner of Jhajjar ; and in the middle of the work, India passed from the Honourable East India Company to the Crown by the Proclamation of 1st November. Things soon settled down to peace and order throughout the districts, of which one was not to last long. It was determined to cancel a debt due to the Nábha and Patiála States, by assigning to them portions of the Kánaundh *pargana*, and the Rájá of Jínd was allowed to purchase some of the villages also. This left only the two *parganas* of Jhajjar and Bádli in the new district, and from 1st July 1860 it was abolished, and the Jhajjar *tahsil* added to Rohtak, seven Bádli villages being transferred to Delhi, 21 to Gurgáon, and two detached Jhajjar estates going to the Rája of Jínd. In the following year, when the general revision of *tahsils* throughout the Panjab took place, that of Mehm was abolished. The old eastern estates of Rohtak-Berí were made over to Sampla, which also recieved 12 villages from Delhi ; a few Mehm villages and Bhiwáni (now created into a new *pargana*) went to Hissár, and the rest were added to the Rohtak *tahsil*. These changes were completed by 1st July 1861. In the same year occurred the famine, and a second followed in 1868-69. Otherwise, the course of events in the district has, generally speaking, been uneventful. The regular settlement of the Jhajjar and Bahádurgarh villages were completed by Rái Partab Singh in 1862 : and the revised settlement of the whole district by Messrs. Purser and Fanshawe came into force in 1879. In the same year the customs line was abolished ; the new alignment of the Western Jumna Canal was put in hand in 1878, and the drainage channels have been constructed throughout the district. The subsequent history of the district is little more than a record of agricultural vicissitudes and on the whole of progress ending

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with the second revised settlement of 1909, while the darbar of January 1903 brought back to some memories of 1857, and made a great impression on those who went from the district to Delhi.

On April 1st, 1910, took place the last change in the subdivisions of the district consequent on the abolition of the Sampla *tahsil* which was absorbed in Rohtak and Jhajjar, while a few villages in the south of the *sadar tahsil* round Beri were added to Jhajjar, and a large block in the west and centre to Gohana. An exact account of these changes will be found in the settlement report of 1910. The Deputy Commissioners now best remembered by the people in the district are Colonel Grey, Mr. Moore who was murdered by a Jat while sleeping outside his house on 6th August 1877, to the great grief of every one in the district, Mr. Purser, Colonel Rennick, Major Burlton and Mr. Thompson, while Mr. Fanshawe, the Settlement Officer of 1879, is still spoken of with great affection.

Antiquities of the district. Rohtak, Mohanbari, etc.,

29. There are few antiquities of any note in the district. The real history of the old sites is lost. Excavations at the Rohtak Khokrakot, or Rohtasgarh, seem to show that three cities have been successively destroyed there. What is known of the town at different periods has already been repeated. The only building of historic interest is the Dini mosque which contains some old Hindu carving, distantly reminiscent of the great court at the Kutb, and is shown by the inscription on it to have been built in 708 H. in the time of Ala-ud-din Khilji. There is an old *baoli* just east of the city and the Gaokaran tank is a fine specimen of its type. Writing of Rohtak in 1828, General Mundy* speaks of "the ancient and consequently ruinous town "of Rohtak. The wide circuit of its dilapidated fortifications and "the still elegant domes of many time-worn tanks tell melancholy "tales of gone by grandeurs."

From the other 'hollow peak' or Khokrakot near Bohar several fine pieces of statuary which seem to belong to the Græco-Buddhist period have been recovered and are now to be seen at the monastery. One of the oldest of the deserted sites apparently is that of Mohanbari, as certainly it is one of the most extensive. There too some fine and delicate carving has been found and pieces have been let into the walls of the houses. On the *ghat* of the tank is a fragmentary inscription which reads : "*Sammat* 1014, *Asarh badi* 9, *Bediran bhi yast*" though a local Pandit insists that the last three words are written backwards and should read *Suka mistari*! Two tales are told of the destruction of the place. According to one story a widow was marrying her daughter and her brothers promised her assistance in the form of *ghi*. They filled the *ghi* pots however with co

* "Pen and Pencil Sketches in India." Journal of a tour in India by General G. Mundy 3rd Edition. London, 1858.

dung cakes, leaving only a thin layer of *ghi* on the top; the town was destroyed by the curses of the woman who was disgraced before the wedding party. By the other tale the town was destroyed by the curses of a fakir who was sitting in religious meditation by the *Rani ka talab* and was turned away by the king's son. A will-o-the-wisp is still to be seen near the place. The present village was founded out of the estate of Jhanswa by Thakar Shalu Singh of Kutani, a minister of the last Nawab of Jhajjar, and is often called Sialkot after him. It was partly destroyed by flood in 1908, but it seems unlikely that flood could ever have reached the high-lying old site. Coins have been found of the well-known currency of Raja Samant Deva who is supposed to have reigned over Kabul and the Panjab about 920 A. D. Amongst the ruins is a "Shahid's grave" built within living memory by a successful contractor on the railway works which will doubtless soon be regarded as an antique.

Historical buildings at Mehm.

30. Of the history of Mehm what few historical facts are known have been sketched above. Tradition says the first foundation was made by Rai Ballu, a Punwar Rajput, before the time of Rai Pithaura. There is a very fine *baoli* of which a full description is given by General Mundy, "a monument of public utility worthy the munificence of a Roman Emperor." It must have been in much better repair in 1828 than it is now. It was built in 1656 by Saidu Kalal, mace-bearer to Shah Jahan, as attested by the inscription on it:—

Ba ahd-i-Shahinshah alam-sitán

Za Saidu shud ín birka zamzam nishán

Chu táríkh-i-o justam az pír-i-akl

Ba man guft daryá-i-khairi rawán.

Mamlah wa rakmah kalal din 1096 Hijri fakt.

"In the reign of the king of kings, conqueror of the world, This spring of paradise was dug by Saidu.

"When I searched for its date from the sage

"He replied, "The water of charity floweth ever," 1096. The last words form an anagram corresponding with the date quoted.

This is not, however, the oldest *baoli* in the town. It is supposed to have been built to replace another which had become superseded by a change in the alignment of the Delhi-Hissar road. This older *baoli* is still in existence, though not in good preservation, and is shown by the inscription on it to have been built in 1054 H. by Darab Khan of Mehm under the orders of Prince Dara Shikoh.

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The Jama Masjid of this town contains two inscriptions given in the footnote.*

The first shows it to have been built in 1531 A.D. by Begam Sultan who lived in the time of Humayun and is traditionally said to have been one of his wives; the second records its completion, or perhaps restoration, in 1667 A. D., in the reign of Aurangzeb. There are also tombs of a later date much in the style of those at Jhajjar. One other antiquity of interest to be seen at Mehm is a china *lota* inscribed in the name of Shah Jahan. This is apparently genuine and was included in the Delhi Darbar Exhibition. It is the property of Pirzada Zahur Ullah.

Antiquities of Jhajjar.

31. The town of Jhajjar is said to have been inhabited by Jats in the time of the Pirthi Rajah: after his defeat it was refounded by Jats, after whom came Rajputs, Kazis and Bhattis. The Jats incensed at the oppression practised by the Bhattis called in the Pathans, who inviting the Bhattis to a feast blew them up with gunpowder. The Saiyads owe their settlement to the introduction by the Pathans of Saiyad Shekhu: his father, Saiyad Yusuf, had interceded with the king Firoz Shah and obtained his pardon for the Pathans who had been condemned by the Emperor to be taken to the sea and drowned in expiation of their crime. The name Jhajjar is said to be corrupted from Chajunagar, the original name bestowed by the first founder Chaju.

Jhajjar abounds in memories of saints and learned men of the 17th and 18th centuries. There are two buildings which can be dated by their inscriptions. Shah Kamal Ghazi is supposed to have fought against Rai Pithaurah. His arrival at Jhajjar without a head created a sensation and he is buried by the gate called after him. A mosque, *barahdari* and tank were added later. The tank has an inscription which shows it to have been built in the reign of Jahangir by Durga Mal in 1036 H.= 1635 A. D. Close by is a fine tomb of one Game Shah who remained seated in one spot from 1857 to 1894, when he expired and was accorded a handsome memorial by the late Nawab of Dujana.

The other inscription, which belongs to the preceding year 1035 H., is on one of the elegant group of mausoleums opposite the

* 1st. Bismillah al-Rahman al-Rahim. Dar ahd-i-daulat sultan-us-salatin, zil-lullahi filálamin, muzayyin-i-sarir-i-saltanat wa khalafat, Hazrat Muhammad Humayun Badshah Ghazi, khalladullahe mulkuhu wa sultanahu wa a'ala amrahu wa shanahu fiddarain, Bukka Begam Sultan bint banda-i-Allah, barguzida-i-dargah-i-Amir-i-bargah Tughan, batausik-i-Allah-i Taála taufik yaft, Masjid-i-Jama kasba-i-Maham ihdas kunanid, Allah-Taála mujab was mustajab gardanad ba mannihe wa fazlihi wa kamal i-karamehi, ba-tarikh-i-bist-o-haftam-i-mah Rajab-ul-Marajab, sana 937 ...... Hijri.

2nd. Bismillah al-Rahman al-Rahim. Dar ahd-i-khudawand-i-zamin-o-zaman, khudev-i-makin-o-makan' sultan-us-salatin, zil-lullahi fil alamin Muhammad Aurang-zeb Bahadur Alamgir Badshah, Ghazi, khalladullaho mulkahu wa sultanahu, tamiri-masjid-i-Kasba-i-Mahm hasb-ul-hukm-i-akdas ba-ihtamam-i-bada-i-dargah Khwaja Rahmat-ullah ba-itmam rasid. Allah mujab wa mustajab famayad. Fil tarikh haftdaham shahr Muharram-ul-Haram sana saman wa sabin wa alf wa sitta asher jalus.

Buwawala tank, and records the death of Hasan Shahid. He was enamoured of a girl called Buwa, daughter of a Kalal of Kot Kalal, and she returned his love. Both were unmarried. Her father, having orders to proceed on active service or send a substitute, named Hasan Shahid to dispel the rumours that were current about his daughter. Hasan was killed in battle. His body was so heavy that it could not be lifted for burial on the battlefield, but when the bearers turned their steps towards Jhajjar it was found to be quite light. Buwa built the tomb and mausoleum and herself dying shortly afterwards was buried near by. Both the inscriptions referred to were composed by Abdus Samad, son of Mankan. The author and his brother Abdur Rahman are buried in the Bazarwala mosque, which was built by one Rumi, a disciple of their father Maulana Mankan Abbasi as a school in which his lectures could be given. Maulana Mankan lies with his sons in the mosque. There are one or two fine old houses in the town which are said to have been built by the Kalal ministers of the State. The Nawab's palaces, now used as tahsil and rest-house, are of no architectural merit.

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32. Another mosque in Dadri bears an inscription of Akbar's time and was erected in 968 H. = 1560 A. D.

Other antiquities.

Twenty-six giants' graves (*naugaza*) are found in the district, 17 being at Baniani, but the only one well-known is that in the masonry *khangah* at Kanwah in the Jhajjar tahsil.

33. The following table shows the names of the officers who have held charge of the district since annexation:—

District officers since annexation.

NAME.		From	To
Mr. S. Campbell, Deputy Commissioner	...	25th September, 1857...	1st May, 1858.
" R. P. Jenkins, do.	...	1st May, 1858...	3rd August, 1858.
" W. Plowden, do.	...	3rd August, 1858...	7th March, 1860.
Capt. H. J. Hawes do.	...	7th March, 1860...	9th September. 1861.
Mr. C. W. Lennox, Extra Asst. Commr. (*pro tem.*)		9th September, 1861...	14th September, 1861.
Capt. H. C. Horne, Deputy Commissioner	...	14th September, 1861...	7th November, 1861.
" H. J. Hawes, do.	...	7th November, 1861...	21st December, 1861.
" H. B. Urmston, do.	...	21st December, 1861...	19th March, 1862.
" S. F. Graham, do.	...	19th March, 1862...	2nd April, 1862.
" H. B. Urmston, do.	...	2nd April, 1862...	12th May, 1862.
Lieut-Col. F. E. Voyle, do.	..	12th May, 1862...	1st September, 1863.
Mr. O. Wood. do.	...	1st September, 1863...	31st October, 1863.

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NAME.	From	To
Captain P. S. M. Burlton	28th July, 1897...	25th April, 1899.
" A. E. Barton	26th April, 1899...	30th July, 1899.
" P. S. M. Burlton	31st July, 1899...	15th September, 1900.
Mr. B. H. Bird	16th September, 1900...	24th October, 1900.
Captain P. S. M. Burlton	25th October, 1900...	13th March, 1901.
Mr. C. W. Loxton	14th March, 1901...	22nd October, 1901.
" J. P. Thompson	23rd October, 1901...	1st September, 1902.
Malik Talib Mehdi Khan	2nd September, 1902...	12th October, 1902.
Mr. J. P. Thompson	13th October, 1902...	22nd April, 1903.
" H. Calvert	23rd April, 1903...	13th November, 1903.
" F. H. Burton	14th November, 1903...	1st July, 1905.
M. Badri Prasad	2nd July, 1905...	30th July, 1905
Mr. F. H. Burton	31st July. 1905...	27th September, 1906.
" F. Waterfield	28th September, 1906...	4th November, 1906.
, F. H. Burton	5th November, 1906...	14th April, 1907.
Captain J. C. Coldstream	15th April, 1907...	12th November, 1907.
Major A. E. Barton	13th November, 1907 .	7th April, 1909.
" J. C. C. Angelo	8th April, 1909...	8th April, 1910.
Mr. E. Joseph	9th April, 1910...	

Section D.—Population.

Variations in population.

34. By the census of 1901, the district stands 20th in population among the 27 districts of the Panjab Province as then constituted: it comprises 3 per cent. of the population and 1·8 of the area in British territory.

The population at the last four enumerations, with the variations in each case since the one preceding is shown in the margin. In the years 1891-1900 the mortality returns show an excess of births over deaths amounting to 54,206, the comparatively small discrepancy being doubtless due to migration.

	Population.	INCREASE.	
		Actual.	Per cent.
1901	630,672	40,197	6·7
1891	590,475	36,866	6·7
1881	553,609	22,491	4·2
1868	531,118	...	...

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The greatest increase occurred in what was then the Sampla *tahsil* (8·4 per cent.) and the least in Jhajjar (3·2 per cent.), where the population is the weakest in the district. A few villages show decreases owing to epidemics, unhealthy surroundings or other special causes, but it will probably be found when the next census is taken that the ravages of plague, especially in the north of the district, have caused serious decreases in a number of villages.

Density of population.

35. In density of population the district stands 11th in order, that of the total and rural population per square mile of territory, and per square mile of cultivation, being shown in the margin, but the proportions differ widely in each *tahsil* and indeed within each *tahsil* and vary from 628 in the Nahri I circle of Rohtak *tahsil* to 274 in the Bhur circle of Jhajjar.

Area.	Population.	Density.
Total	Total ...	350·9
	Rural ...	299·5
Cultivated	Total ...	417·4
	Rural ...	356·2

The density of different tracts varies, as would be expected, in direct ratio to their prosperity and their relative protection by irrigation and immunity from famine.

Grouping of population into villages.

36. In one respect, the size of its villages, the district is exceptional, the average population of each being 1,096, a figure which is not approached anywhere except in the Kangra district where the meaning and composition of a village is something quite distinct from the compact habitations of Rohtak. Built usually on sites which stand high above the surrounding level (which is due first to deliberate selection, and then to the accumulated rubbish of generations, on which phœnix-like new houses are ever rising), and surrounded by the trees of the jungles, over which the tops of the houses rise, in all the northern part of the district villages of such a size form naturally a prominent feature of the landscape; but below the Jhajjar line of sandhills instead of the big flat mud-roofed villages of the north there succeed small thatched hamlets. The lighter material of which the houses are made here renders it impossible for the walls to bear the weight of beams and for flat roofs to keep out the rain. Exposed walls receive a coping of thatch (*parchi*) and, as Mr. Purser pointed out, the prevalence of this in a village is often a fair test of the quality of the soil. In Kosli (a village of the old Ahir Raj) and in the Pathan village of Guriani in the south-east of Jhajjar, may be seen a large number of fine stone houses, some of which possess considerable architectural merit, and a few of similar material exist in some of the adjoining villages within reach of the limestone hills.

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Population.

The following is a list of the more important towns and villages of the district :—

Tahsil.	Town.	Population.	Hindu.	Sikhs.	Jains and others.	Muhammadans.	Christians.
Rohtak.	Rohtak T. Th. M. ...	20,323	10,404	23	717	9,116	62
	Kalanaur Th. N. ...	7,640	4,101	1	59	3,479	...
	Kahnaur	5,024	1,695	...	...	3,329	...
	Sanghi N.	5,126	4,615	...	41	470	...
	Sampla Th. N. ...	1,909	1,706	...	others 12	191	...
	Kharkhaudah N. ...	3,765	2,457	1	...	1,307	...
Jhajjar.	Jhajjar T. Th. M. ...	12,227	6,943	11	80	5,193	...
	Beri Th. M.	9,723	8,885	3	6	829	...
	Badli N.	3,667	...	...	...	...	...
	Guriani N.	3,896	...	...	...	...	...
	Salahwas Th.	1,664	...	...	...	...	...
	Bahadurgarh Th. M. ...	5,974	3,397	1	41	2,532	3
	Mandauthi N. ...	4,865	...	...	...	...	...
Gohana.	Gohana T. Th M. ...	6,567	1,949	4	783	3,831	...
	Butana N.	7,509	6,928	...	170	411	...
	Barauda Th.	5,836	5,544	...	5	287	...
	Mundlana N. ...	5,657	5,289	...	50	318	...
	Mahim Th. N.	7,824	4,021	1	81	3,721	...

Note :—T.=tahsil .. .. | M.=Municipality.
Th.=thana ... . | N.=Notified Area.

Of these Kalanaur, Beri, Butana, and Barauda have since the census, in the recent settlement, been divided into two each for administrative convenience and several other villages have been divided, while Kakanah and Bahadari were amalgamated. In all there are now 532 estates in the district of which two are in part Government preserves and 31 more are uninhabited. In a few villages separate suburbs exist, while sometimes the block inhabited by the impure castes is altogether distinct.

The census of 1901 showed 85 per cent. of the total population as rural, but most of the so-called towns are nothing more than large villages. CHAP. I, D. Population.

37. As a rule the people of Rohtak do not move much or far from their homes, but in time of famine enormous numbers cross the Jamna, of whom nearly all return home when rain has fallen. Had the census of 1901 been taken before the end of the famine, the figures would doubtless have been very different. Others leave their homes only for a canal village within the district in which they have relations. According to the census of 1901, 84 per cent. of the population enumerated were district-born while the actual numbers of immigrants counted in Rohtak and of Rohtak-born people counted in other districts or states are shown in the margin, the total loss to the district being only 5,851. In both cases nine-tenths or more of the movement is to or from other districts within the province, and indeed almost the whole of it within the Delhi division or the adjoining state of Jind. Movement of population. Migrations.

Immigrants 101,830
Emigrants 107,681

The immigration into the district consists mainly of the castes noted below.

From.	Jats.	Rajputs.	Brahmans.	Baniyas.	Ahirs.	Chamars and Churahs.	Other village menials.
Delhi	8,339	446	2,102	1,236	202	2,872	3,195
Karnal	2,488	679	614	651	26	848	1,504
Gurgaon	2,174	1,444	1,425	869	1,825	1,744	2,062
Hissar	2,431	2,015	1,005	1,187	145	1,500	2 053
Jind	8,805	418	2,083	2,130	408	2,138	2,972

And it can be shown by combining the statistics given in tables 8 and 9 of part B that 64 per cent. of the emigrants and 71 per cent. of the immigrants are women; in other words, a large part of the movement is simply due to marriage of women beyond the immediate neighbourhood of their birthplace. The custom noticed in parts of the south-east of the province of taking a wife from the east and giving a daughter in the west does not appear to prevail here to any great extent. The railway has naturally caused some influx into the town of Rohtak whose population shows an increase of 22 per cent. since 1891, drawn partly from Beri and perhaps too from Gohana which shows a decrease not easily explained, of over 14 per cent.

CHAP. I, D. — Population. Occupations of the people.

38. Of the 630,672 persons of the district 385,194 (including dependents) or more than half subsist by pasturage and agriculture, and 5,373 are returned as partially agriculturist. Personal service accounts for 40,127 of whom 11,225 are barbers (mostly *nais*), 2,145 washermen (*dhobis*), 5,224 water-carriers *jhinwars* and *sakkas*), and 19,553 scavengers (*chuhras* and *dhanaks*). Cotton industry employs 31,370 persons, chiefly *julahas* and *dhanaks*, who weave, and others who clean, spin and dye the thread. Iron and steel return 5,531 persons, mostly *lohars* and blacksmiths, and "wood and bamboos" 7,608, who are chiefly *khatis* and *barhis* (carpenters). "Leather" employs 38,354, mostly *chamars* and partly *khatiks*. These last three classes are largely subservient to agriculture. Commerce employs 29,618, chiefly money-lenders and shopkeepers, who are mostly *baniyas* and in less degree *bohras*, while in the towns there are of course a number of Muhammadan traders. There are 9,382 persons dependent on wood and stoneware. "Professions" number 9,086 persons, of whom no less than 6,647 are ministers of religion in one form or another,

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Section E.—Public Health.

The system of vital statistics and their value.

39. The system of vital statistics maintained by the chaukidar agency is admittedly imperfect but the greater supervision that has been exercised of late years by the District Officers and the Sanitary Commissioner's agency has resulted in an evident improvement. Mr. Fanshawe in his settlement report noted that the average recorded deaths from all causes of the ten years following 1869 amounted to only 11,044, the equivalent of 21 *per mille* although the rate in six municipal towns was 38. The general rate was incredibly low. It is of course impossible to make an exact comparison of the vital statistics with successive census returns; adding births and subtracting deaths, there is still a difference of 54,206 persons to be accounted for. We know that the district loses 5,851 souls by migration though it cannot be assumed that all these migrations occurred between the dates of the two last censuses. On the other hand, many may have emigrated after 1891 who did not live to be enumerated in 1901 and of them there is no record. That the difference is not greater shows at least that our statistics are of far more value than they were 3[illegible] years ago.

Mean birth and death rates. General health.

40. Rohtak is a healthy district and its population well know[n] for its good physique. In the five years preceding the la[st] census the mean birth and death rates despite the inclusion of tw[o]

famine years approximate closely to the provincial average :—

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Calculated on figures of	BIRTH.		DEATH.	
	1891.	1901.	1891.	1901
Rohtak	43·8	41	39·1	36·6
Province	44·0	41·1	34·7	32·4

There are parts of the district however where the figures are not so favourable, and the people themselves recognise clearly that a canal with a high water level in the sub-soil is a source of sickness :—

" Jahan jawe pani nahr,
Wahan jawe bimari bahar."

" Where flows the canal water there go sickness and strife."

Table 13 of part B. shows that Gohana town has a much higher death rate than any of the other four which are all in dry tracts, and though the evil effects of swampage were never so disastrous here as in Karnal, and have been largely removed by the remodelling of the canal system, it still remains true that the old Gohana tahsil and the better watered parts of Rohtak are more malarial, more productive of lung, spleen and bowel disorders, and more the haunt of plague than the rest of the district. In the census of 1901 before plague had appeared 6 villages of the Rohtak canal circle*, 14 villages of the Gohana central canal circle †, and 7 villages of the Sampla canal circle ‡, a total of 27 out of 98, showed a decrease of population since 1891, while of the remaining 226 villages in the three tahsils of Rohtak, Gohana and Sampla as they then stood, only an equal number, 27, showed a decrease. These 226 villages were far less irrigated than the first-named 98. Until the scourge of plague appeared, malaria was the most destructive disease in the district. In 1878 and 1879 over 46,000 deaths occurred from that cause alone, and in the autumn of the latter year the sickness was so severe that the crops could not be cut and the usual harvesting wage to the reaper was one-half of the yield. In 1900 the death rate from fever alone reached the appalling figure of 51·33 *per mille.* The people maintain that severe sickness follows soon on a year of drought which is believed to generate noxious influences in the soil. Certain it is that this sickness was the accompaniment of a full monsoon and following on a famine found ready victims

* Nowpart of Rohtak Canal II Circle.
† Nowpart of Gohana Eastern Canal Circle.
‡ NowRohtak Canal I Circle,

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and though it abated after January the fever death-rate in the three following years—which were all of them years of scant rainfall—was abnormally high. Another bad outbreak of fever occurred with the sudden cessation of the monsoon in August 1908, and paralysed harvest operations. In October alone 8,333 deaths were recorded from this cause, and the mortality for the six months ,August to January, was close on 34 *per mille* or at the rate of 68 *per mille* per annum.

The first four months of the year are usually the healthiest, and the last four the most unhealthy.

Small-pox is no longer prevalent, though seldom entirely absent, and from cholera the district has been fortunately free. Of the latter disease there were epidemics in 1867 and 1879, both years of the Hardwar fair, and again in 1892 and 1900, the outbreaks in the last instance occurring in the famine camps.

Plague and its effects.

41. Plague first appeared in the old Jhajjar tahsil in March 1903 and it was not nntil 1904 that it spread to the adjoining tahsils. The mortality which had been slight in the first year then rose to 4,282 and in 1905 reached the alarming figure of 31,964, the northern part of the district being most severely attacked. The drop to 3,507 in 1906 gave hopes which were shared by the Panjab that the disease was abating, but the experience of the subsequent year belied them, and suggested that it was only the extreme cold of 1904-5 that had given a temporary check to the cause of the disease. In 1907 for week after week the district was one of the three worst infected in the whole of the province and the mortality of the year from this cause rose to 34,906. Rohtak town was like a city of the dead; in many of the *mohallas* every house and shop was shut, and the streets were left to the dogs. The canal villages again suffered the most.

Butanah in six outbreaks has recorded 1,739 deaths from the disease, a percentage of 23 on its population of 7,509 in the census of 1901. Mundlanah in as many outbreaks has lost 1,481 lives or 26 per cent. of its population. In Chirana the same number of outbreaks has taken toll of 701 souls out of 2,470 or 28 per cent. In Sanghi five epidemics have carried off 1,136 out of 5,126 persons or 22 per cent. These are all irrigated villages. Even the comparatively dry village of Kharak Kalan has lost 25 per cent. of its population in four visitations of the scourge. Inoculation is viewed with suspicion, a suspicion not unnatural, for the story of Malkawal is well known to the people, but it has its champions among the more enlightened zamindars. The total number of inoculations performed from 1904 to 1909 is however only 13,800 and the measure seems generally to be losing rather than gaining popularity. Evacuation is believed in

theoretically but with a democratic people amongst whom the authority of the headmen is weak, whole-hearted and complete measures are seldom adopted, while the Musalmans for social—or as they allege religious—reasons are utterly averse from it. The difficulty of protecting the village site and property is an obstacle to evacuation, and cases of theft and house-breaking in such circumstances merit exemplary punishment. The value of ratting is not fully appreciated and the measure is disliked by Hindus: 5,38,100 rats have been destroyed in five years and yet the people see the scourge of plague in their midst. The more educated classes have a great belief in phenyle and in the bazaars little amulets containing a lump of naphthaline are sold as a prophylactic.

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Guinea worm which a century ago in George Thomas' time was noted as "extremely troublesome in this province" still prevails in dry years.

Sanitation.

42. The dirty condition of the villages, and the impurity of the water supply are sufficient to account for much of the sickness. The water of the district is naturally brackish and in Gohana tahsil it is often covered with an oily scum, and is considered so indigestible that successive tahsildars have imported all their water from outside, sometimes from as great a distance as Rohtak. To keep the water sweet wells are sunk on the edges of the village tanks. Into those tanks the village often drains and in them men and beasts alike bathe. Not only is the tank water used by preference for cooking purposes, but the well water is infected as the masonry cylinders are not percolation-proof. Dr. Forrester who examined the water of a fairly large number of wells found not only animalculæ, but traces of sewage and products of animal and vegetable decomposition in it. The canal water which is far purer is never used, even when it runs close to a village, so long as any other sweet water is available, and certainly with its thick admixture of sand it looks no tempting beverage.

Mortality from famine.

43. Though with the existing measures of famine relief the direct mortality by starvation is negligeable, there can be no doubt that the privations endured at such times result in reduced power of resistance to infection. Thus the famine of 1877-78 was followed by 2,930 deaths from cholera in 1879, and the fever scourge of 1878 and 1879 already mentioned. There was famine in 1896-97 and the mortality of those two years was 35·21 and 32·64 *per mille*, fever claiming two-thirds of the victims. The famine of 1899-1900 saw a mortality of 30·58 and 68·04 and the three following years showed but a gradual improvement. The comparatively high rate for dysentery in 1900, 1·62, was no doubt the result of unaccustomed and innutritous forms of food to which recourse was had. The death rate in the famine

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years of 1905-06 was 78·46 and 36·32, but on this occasion had it not been for plague the seasons were healthy enough, and present information hardly warrants the supposition that with better crops their pestilence would have been less severe. The increase of population in the old Jhajjar tahsil which has suffered most privation in the last 10 years was only 3 per cent. at the census of 1901, and excepting the rausli chahi circle which is the most secure, 68 villages showed an actual decrease in numbers.

Infant mortality.

44. In the following table figures are given for the five years following the last census to illustrate the infant mortality, and its relation to the whole mortality and to the birth rate. The figures are calculated on the total population of the district at census :—

YEAR.	BIRTH RATE.			DEATH RATE OF CHILDREN UNDER 1.			DEATH RATE OF CHILDREN 1-5.			Total death rate of district all ages.
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	
1902	21·1	19·4	40·5	5·2	4·4	9·6	2·7	2·3	5	39·4
1903	20·4	18·9	39·3	5·2	4·4	9·	1·8	1·4	3·16	37
1904	23·1	21·4	44·5	4·8	4·1	8·9	1·5	1·4	2·9	36·9
1905	22·2	20·2	42·4	5·3	4·6	9·9	3·9	4·3	8·1	78·5
1906	18·2	16·5	34·7	5·1	4·4	9·5	3·1	3·2	6·3	36·3
Average ...	21	19·2	40·2	4·1	4·3	9·5	2·6	5·5	5	45·6

The figures are not unsatisfactory on the whole, though here again the effect of famine (1905-06) is clearly marked.

Idiocy, Leprosy, Eye complaints.

45. Table 14 of part B shows the ratio of insane persons, deaf-mutes, blind, and lepers per 10,000 of the population for the last three census. The figures are small except in the case of the blind, and while there is a progressive decrease in each case of the number afflicted, it is the most marked and most gratifying in their case. Here at least western science is not at fault and in twenty years the tale of the blind has fallen from 3,260 to 1,649. Glaucoma and granular lids are common owing to the intense glare, and drifting sand. Cataract is less prevalent than in the Panjab proper and seems to be connected to some extent with diet, attacking most those who eat the cheapest grain. Leprosy is now almost extinct.

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Quack remedies and superstitions.

46. Rohtak is one of the most backward districts in the province and quacks and their remedies are in great vogue. Fakirs in especial are resorted to for their healing powers, but the range of remedies is usually confined to astringents such as the juice of the ak plant, (*calotropis procera*) to mercury and sulphur, and above all to charms. Eye complaints are treated with poppy fomentation which doubtless gives relief, and sometimes with actual cautery on the temple which may act as a counter irritant in cases of inflammation. For abscesses ulcers, fractures, and dislocations the village barber is always ready while the lohar will sometimes extract a tooth. For cobra bite the remedy in which the people believe is a draught of nicotine from a hookah stem, with a liberal application of the same to the eyes, the swallowing of a peacock's feather being an alternative remedy which is somewhat discredited, but I have known a man in my camp bitten by a snake (which was apparently not venomous as he recovered) have recourse to my tin of Day and Martin's blacking, while my mali, who wounded his foot with the garden shears refused to go to hospital for fear of losing his leg, applied the juice of the ak plant in his own house and lost, instead, his life.

The fort of Chakabu is said to be an ancient building near Pipli in Ambala. Recipe ; take of its bricks and make a solution in water and give it to a woman in difficult labour. A plan of the fort in the form of a maze is to be found on the walls of many a *paras*. If you cannot get the bricks but know the plan draw it in ink on a vessel and show it to the woman or pour water over the drawing and make a mixture, to be taken as before. As some Jats at Badli explained the case, the plan of the fort is an intricate thing, and labour is a natural intricacy, and so the one facilitates the other.

Much is done by charms in the case of human sickness too, and there are many persons endowed with miraculous power in curing disease by their use. Many of these are low caste people but others are Mahajans and several are schoolmasters who should know better. A malan of Rohtak who married three husbands in succession and has consequently the gift of curing intermittent fever cured the well-known Baid Rudra Prasad when his own remedies failed to give him relief.

Several tanks have miraculous properties. To bathe in that of Goelah Kalan, sanctified by a holy Jat Hari Das whose samadh is on its banks, is a sure cure for snake-bite and if the sufferer cannot arrive in time it is sufficient to set his mind upon the object of his faith. The tanks of Anwal and Chhara cure jaundice and any one bitten by a dog or a jackal has but to rub the mud of the tank f Khandrali on his body and distribute sweets to the children.

Section F.—Religions.

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Religions.

Distribution of the population by religions.

47. The distribution of every 10,000 of the population by religions was practically constant between the years 1881 and 1901 and was found to be as follows in the census of the latter year.

	Rural.	Urban.	Total.
Hindus	8,870	6,095	8,462
Muhammadans	1,071	3,683	1,454
Jains	58	210	81
Sikhs	1	5	2
Christians...	...	7	1

The Muhammadans of the district are almost entirely Sunnis.

The traditional Hinduism of Rohtak.

48. An excellent account of the traditional Hinduism of this tract of country is to be found in paragraphs 351 *et seq.* of Ibbetson's famous Karnal settlement report, and that account is true in most of its details of the Rohtak district. The religion is a curious mixture of superstition and polytheism with an acknowledgment of the unity of God. Every village has a number of shrines to Bhaiyon, Sitla, Kandi Mata and others, all facing the East and catching the first beams of the rising sun : many too have their tapering Shivalas or temples to Shiva, often spires of delicate proportions, built not by the Jats but by the Mahajans or occasionally, as in Kutani, by Rajputs. Observances at these shrines are paid mostly by the women, to whom to a large degree the Jat leaves the charge of his spiritual affairs. The Jat acknowledges that there is but one God, whether he is called Khuda, as by his Muhammadan neighbours, or Parmeshwar, Ishar, Ram or Malik, the names the Jat himself uses. It is always Ram or Malik who sends the rain. Asked why if this be so he worships a hundred other gods, he will either with a tolerant shrug of his shoulders tell you that that is for the women or he will explain the difference between a deva and a deota, with illustrations from the relationship of the munsif to the chief court, the tahsil chaprassi to the tahsildar, or the deputy commissioner to the lieutenant-governor. The religious Jat recognises one God but sees him in air and hears him in the wind. On first rising in the morning he will touch the earth with both hands, or at least the right (chuchakarna), and then with his forehead, and pray to the earth

Eh dharti mata bhala kariyo rizak dijiyo.

(Oh Mother earth, be good—give us our daily bread).

or, *Dharti mata tera asra.*

(Oh Mother earth, thy help).

Often he will do it three times, just as he lets the first two or five streams of a cow's or buffalo's first milk after calving fall upon the earth.

Then he will turn to God and joining his hands cry

Eh mere Parmeshwar, khairsalah rakhiyo bhala kariyo.

(Oh God keep me safe, and do well by me).

and at evening he will again pray to God for some minutes (or if a worshipper of Mahadeo will go to the arti or evening service)—after washing his hands and feet.

Coming out of his house in the morning he will do obeisance to the sun or spreading out his hands and folding them in prayer (dhok marna), will say :

Suraj Maharaj, tera asra.

(Sun Lord, thy help)

or *Suraj Maharaj kalian kariyo.*

(Sun Lord, be propitious).

While at the morning bathing he will pour a little water to the sun and turn to him and worship.

Suraj Narain khairsalah rakhiyo. Sab ka bhala kariyo.

(Sun, God, keep us safe. Do good unto all)

Many in the morning after saluting, the earth will say *Eh Jamna, Eh Ganga, Eh Sarsuti*, according to their particular preference. When bathing too they do the same and a common formula is

Eh Jamna, Eh Ganga, Eh Sarsuti, Eh Parág, Kalian ki karnewali dukh te harnewali mere sahara kariye.

" Giver of blessings, saviour from misfortune, be my support. "

And on the bathing ghat at Baroda is a shrine called Sarsuti where the boys who learn Shastri in the adjoining *dharmsala* light a lamp on Sunday evenings as is done for the Bhaiyon (see *postea*).

Freethinkers. The Arya Samaj.

49. But it must not be supposed that every Jat is as devotional as this. Most of them are exceedingly indifferent observers of their religion. They have their women folk to pray for them; and they have each their family Brahman or *parohit* to whom they are *jajman*. On them they can rely for instruction in the countless ceremonies that should be observed not only in the more important affairs of life, but even in the matter of building a house, the correct day for making a journey or starting to plough.

There are many too to whom all that is involved in these ceremonies has no meaning, and who have broken with the tradi-

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tions of their fathers. There are the Satnami Sadhs* found in Chiri, Ghilor Kalan and other villages, a sect of freethinking Jats; whose founder was one Ude Das of Farrukhabad. They observe no ceremonies even in the disposal of the dead.

The religion of the Arya Samaj again is making great headway in the district. Although at present the number of Jats who have read the Satyarath Prakash is small, there are many who are attracted by the social side of the teaching and the solvent is working. It is noticeable how in village after village the Jat is abjuring water from a bhishti's skin, which till lately he was always content to drink; the bhishtis in Badli for lack of occupation are actually taking to agriculture. That the Samaj is especially active in spreading its propaganda in the district is a matter of common admission, and it is said that one reason why they are so hopeful of success is that some of the loose sexual relations of the Jats correspond closely to certain aspects of the doctrine of *niyog*.

Minor deities. Bhaiyon.

50. Among the minor deities of the village the Bhaiyon is far the most important. The shrine of the god of the homestead is built at the first foundation of a village, two or three bricks often being taken from the Bhaiyon of the parent estate to secure a continuity of the god's blessing. It is placed at the outside of the village though often a village as it expands gradually encircles it. A man who builds a fine new house, especially a two-storied one, will sometimes add a second story to the Bhaiyon, as at Badli, or whitewash it or build a new subsidiary shrine to the god. Every Sunday evening the housewives of the village, Muhammadans included, set a lamp in the shrine. A little milk from the first flow of a buffalo will be offered here, and the women will take a few reeds of the *gandar* grass and sweep the shrine and then praying to be kept clean and straight as they have swept the shrine, will fix them to its face with a lump of mud or cow-dung. Women who hope for a child will make a vow at the shrine and if blessed with an answer to the prayer, fulfil the vow. At Loharheri vows for success in law suits are also made here. The Bhaiyon is the same as the Bhumian or Bhonpal of adjacent districts. Bhonpal is said to have been a Jat whom Ishar could not make into a Brahman but whom he promised should be worshipped of all men.

Saiyids.

51. The "*Saiyid ka than*," or Saiyid's shrine, is to the Muhammadan's village what the Bhaiyon is to the Hindus, and Hindus resident in the village reverence it just as the Muhammadans do the

Note—*It is said that this sect used here and still use in Jaipur, to dispose of their dead by setting the corpse against some tree in the jungle and leaving it to be devoured by wild animals. Now they burn the body without ceremony, and with no 13th day or anniversary commemoration. Sometimes the body is thrown into the Jamna or Ganges, but the ashes are not taken to Hardwar. At weddings they sing a song of their own and walk the contracting parties round the chair seven times, but a Brahman is present only if the wedding is with a non-Sadh. Jats will eat from their hands but they eat only from a Sadh's hand, but among themselves without distinction of caste. They do not smoke tobacco. The Sadhs of Rohtak are chiefly Jats and Baniyas. There is a big fair on the last day but two of Phagan in Mirzapur Kheri and once each new moon they eat together. They keep the *choti* but do not wear *juneo*. There is no ceremony when the head is first shaved.

Bhaiyon. Though built in the form of a tomb, it is constructed whenever a village is founded. The term Saiyid is a corruption of Shahid or martyr, and the story of these martyrs will be found in para. 376 of Ibbetson's report. Locally however little is known of the Rajah Tharu though story relates that Miran Shah's horse jumped into Hansi Fort and destroyed it. The nine Saiyids' graves in the enclosure at Badli are said to be genuine tombs of martyrs and not merely commemorative. Thursday evening is the time for worship at these shrines.

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Panchpir and Gugapir.

52. Each village has its Panchpir in addition to its Bhaiyon. Often this in no more than a mud pillar with a flag on the top or similarly marked spot, and generally it seems to be near a tank or under a *jal* tree and away from the village, but at Asaudah it is much more like a Bhaiyon in appearance. In Naiabas it is said that the first man to die in a village after its foundation becomes Panchpir, the second Bhaiyon. Little seems to be known of the worship of this deity. Of the Gugapir an account will be found in para. 378 of Ibbetson's report. His shrine is distinguished by its square shape with minarets and domed roof and is always known as a *mari* and not as a *than*. Monday is his day, the 9th is his date, and Bhadon 9th the special festival. It is generally the lower castes who worship the Gugapir. Rice cooked in milk and flour and gur cakes will be prepared and given to a few invited friends or to a *jogi*. The most typical of the shrines in the district is that at Gubhanah, erected by a lohar whose family takes the offerings. Inside the *mari* is a tomb and on the wall a fine bas-relief of the Pir on horseback, lance in hand. Inside the court-yard is a little *than* for the worship of Narsingh, one of the Pir's followers and outside the wall a socket for the reception of a bamboo with peacock's feathers on the top. At Babrah one Sheo Lal, Rajput, has lately fulfilled a vow and, in thanksgiving for a son bestowed on his old age, has built a shrine to Guga Pir, facing of course the east, with a shrine to Gorak Nath facing east, and one to Narsingh Das westwards towards the Bagar.

Deities of sickness Sitla, Kandi-mata, and Masani.

53. The deities concerned primarily with sickness are represented by Sitla, Mata or Devi, also called Ganwali, by Kandi Mata and by Masani. The great days of worship of Mata are Tuesdays in Chet, though in some villages Mondays seem to be preferred; at Rabrah again Wednesdays in Har are auspicious and in Anwli there is a great day in Asoj. A great concourse gathers at the shrine in Rohtak in Chet. Food is distributed to Brahmans, but the offerings are taken by sweepers. Women and children are of course the principal worshippers. Sick or well the worship is carried on; the rupee round a boy's neck is often put on when he is supposed to be attacked by Sitla. It is particularly favourable to have a shrine at a cross-road (as at Asadpur) when the goddess is known as Chauganwa or Chaurasta Mata. In Ukhalchana and Kosli the sister goddess Lakaria is also represented at the temple. Her shrine faces west.

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Kandi Mata is quite distinct from Sitla or Mata. She is so called from the ring of spots that forms round the neck when the particular pustular eruption due to her takes place. The shrine is usually smaller than that of Mata and there are commonly many, not one. At Beri there is an avenue of them leading up to Devi's temple. The reason is that the shrines are usually built on recovery in fulfilment of a vow made by a sick person. Worship takes place especially on the second Sunday after recovery, the usual expenditure on distribution of sweetmeats being about Re. 1-4-0. Customs differ in different villages regarding worship during health. In some villages worship takes place on every Sunday of the year, in others on Sundays in the light half of the month, in others only on these dates during an attack of sickness. In Bahadurgarh Sawan 5 is a great day of worship for the Baniya women who do it at *kair* bushes on the road to the station, sticking gram on the thorns and giving *chupatis*, etc., to Brahmans. It is becoming usual, especially with Baniyas, for the bride and bridegroom and bridal party to do *puja* to the shrine of the goddess.

The shrines in Chiranah are peculiar and deserve mention. The Dhanaks and Jats have separate rows of shrines and the latter have one regular temple to Kandi Mata containing an image of the goddess which has unfortunately lost its head. Nowhere else have I seen any image in these shrines. Here on a Saturday morning I saw a Dhanak woman sprinkling grain before the Dhanaks' shrines. There was plague in the village. Did the woman think it was a pustular disease or did she think Kandi Mata could help her in plague? In Jasaur the people began to build a shrine to one Phulan Devi at the instance of a Bairagi to protect them from plague, but they abandoned it when they found that the disease increased instead of abating. The half built square shrine is there and the sand-stone slabs lie idle on the ground. The Kandi Mata shrine is often to the north of the village, the disease being supposed to have come from the hills.

In Jauli there is a similar shrine called Jagta: it is worshipped at weddings with a prayer for children, and also on the occasion of a disease that appears to be eczema or itch.

The shrine of Masani is hardly distinguishable from that of Sitla. Most villages have the shrine. Masan is the name of the disease that produces emaciation or atrophy in children, and this godling is propitiated to avoid the curse.

Local tutelary gods.

54. There are several local tutelary gods. The Golia Jats have their Sarang Deo, whose shrine at Badli is indistinguishable in appearance from a Bhaiyon, though it is located in the jungle west of the town. Another small *than* of this god is to be found near a well on the Badli-Farrukhnagar road. It would be interesting to know if there is any trace of this god at Ujjain whence the Golias

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claim to have come. Worship at his shrine seems to be efficacious for boils. On fulfilment of a vow the devotee takes his Brahman's children to the shrine and there makes offerings to them.

At Faizabad there is a tank and temple sacred to a local deity named Baldeva, and at Balianah is a very old temple to one Bisade, said to have been a disciple of Puran Bhagat. Jogis (*gharbari* and not *kanphara*) take the offerings. Milk is offered on the 14th *Sudi* of any month and a fair is held on 14th *Sudi* Magh.

On the top of the Bahrampur hill is a square shrine in the form of a tomb but with no cenotaph, and open to all four winds, which was recently repaired by a Muhammadan jamadar of Mundhrah whose prayer for promotion was fulfilled. This is known as the shrine of the Ghaibi Pir, or hidden saint. The tale associated with it recalls Puran Bhagat. A *fakir* was seated when a wayfarer passed with a load of sugar and asked what he had got, said salt. "Salt be it," said the *fakir*, and salt he later found it to be. On his apology and entreaty the saint restored his load to its original form, and in gratitude the wayfarer built the shrine. But none knows the name of the saint or where he is laid. A curious trait of rationalisation occurs in the explanation of the wayfarer's lie which is now commonly added that he mistook the *fakir* for a customs line officer. Considerable crowds visit the shrine every Sunday and the offerings are taken by a *fakir* of Bas (Rathanthal).

The ascetics of the district. The kanphara Jogis and the monastery of Bohar.

55. No account of the religion of the district would be complete without mention of its Sadhus (ascetics) and their monasteries. Almost every village has its Bairagi *asthal* or its Jogi *math* or both, and often some lands are assigned "in *dohli*" for the support of the institution. In many villages Gharibdasi or other foundations will be found, but the principal institution of all is the *math* of the Kanphara Jogis at Bohar. These Kanphara Jogis are followers of one Mast Nath who founded the present monastery about the Sambat year 1788. There are, however, traces of much older foundations on the site which tradition connects with the times of Guru Gorakh Nath himself and of Puran Bhagat. These are the Kala Mahal and the Dhuni Chaurangi Nath. The Kala Mahal is a small arched room with walls 4½ feet thick. It is said to have belonged to the Pagal Panth of the Jogis, so called after a bird which like a bat hangs itself by the feet downwards, (*quaere* swift) in allusion to the habit of members of this sect of worshipping God while standing on their heads. Three mahants of this panth are buried in the Kala Mahal.

Chaurangi Nath, who is Puran Bhagat, in his wanderings visited this foundation but was refused food until he should bring fodder for the cattle. He obeyed but cursed the monastery which fell into ruins, only the Kala Mahal remaining whole. No religious ceremonies are performed here.

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Chaurangi Nath visited the place again in the course of his wanderings and establishing his fire or *dhuni* here worshipped God for twelve years. On one occasion a Banjara passed with some sacks of sugar which he falsely represented to be salt. The story has already been told above in connection with the Ghaibi Pir. Here it is said that in gratitude for the restoration of his sugar and the profits he made on its sale the Banjara erected a monument over the saint's *dhuni*. This temple, in which is buried Mast Nath, first guru of the later foundation, contains no wood in its structure. The walls are 7½ feet thick and the shape of the temple suggests layers of sugar sacks, which is the probable origin of the story attached to it. Here a lamp is kept burning day and night.

Guru Mast Nath was the child of a *rahbari* or camel-driver and when six months old was abandoned in the jungle and picked up and adopted by other camel owners. At 10 years of age he became a Sadhu and was accepted as disciple by the mahant of an older monastery in Kasrainti. This mahant named Narmai Jai belonged to the *ai panth** whose founder was Bhagai one of Gurakh Nath's disciples, and whose members all had names ending in *ai*. Guru Mast Nath, however, substituted *nath* for this suffix and the monks of the present foundation though belonging to the *ai panth* do not use names of this form.

The mahants of the present foundation have been as follows:—

1.	Mast Nath	... ...	*obit.* 1864 *Sambat.*
2.	Tota Nath	... ...	„ 1894 „
3.	Megh Nath	... ...	„ 1922 „
4.	Mohr Nath	... ...	„ 1935 „
5.	Chet Nath	... ...	„ 1964 „
6.	Puran Nath		

Though the monastery draws contributions from all the district, and from a still wider area extending to Bikanir, it has naturally a peculiarly close connexion with the village of Bohar. It is said that shortly after Mast Nath established himself here, the villagers of Bohar came to him begging for rain and promising 50 *sers* of grain per plough and a rupee at every marriage if God would grant rain. They had hardly reached the village on their return when the rain fell. The monastery now owns 261 *pakka bighas* of land in proprietary right from the village, and excluded from contribution to the land revenue levied on the village. Besides this the institution owns the village of Gangani Theri in Bikanir, granted revenue free by Maharaja Sara Singh to Guru Tota Nath, and 300 *bighas* of land revenue free in the Muzaffarnagar district. It has

* The 12 *panths* of *Jogis* are—

Ai.	Man Nath.
Pagal.	Natesri.
Rawal.	Dharm Nath.
Sat Nath	Kaplani.
Bairag.	Ramke.
Gang Nath.	Pan Panth.

also acquired 40 *bighas* of land in proprietary right in Bohar, and holds 94 *bighas* in mortgage in the same village; holds 19 *bighas* in *dohli* in Kheri Sadh where a large branch institution has lately been built; 9 *bighas* in *dohli* in Kanahli; owns 11 *bighas* in Rohtak, 810 *bighas* in Gugaheri, and is tenant of 18 in Sundana. It owns three houses in Rohtak civil station, an elephant, 300 cows, 100 camels, 10 horses, 20 bullocks and 10 buffaloes. Most of the cows are kept in the Bikanir State. So rich is the monastery that when the last mahant died in Bikanir a special train was chartered to bring his body to Rohtak. **CHAP. I. F.** Religions.

After the death of Guru Mast Nath the order split into several sub-sects. There are first the *Brahmacharis*, called by the other sub-sects Rijala (*rizala*=degraded) to which sect the mahant belongs, and which has appropriated all the endowments of the monastery. They abstain from liquor and meat, wear long ochre coloured robes, do not marry, and admit into their fraternity only members of the better castes.

The Nangas or Sarbhangis owe their origin to Ranpat and Dhata Rajputs, two of the disciples of Mast Nath. They wear no clothes beyond a loin cloth and waist rope, and two Sadhus in turn still stand on one leg by the fire originally lighted by their founders and never since extinguished. The Nangas, who live in a different building from the Rijalas indulge in meat and liquor, and admit everybody into their fold but do not split the ears of Dhanaks and Chamars. They eat from anybody's hand, but like the Rijalas do not marry. This sect which claims a share of the temporalities of the institution is constantly at litigation with the Mahant's sect.

The third sect is that of the Chamarwas formed by a chamar groom of Baba Mast Nath's. They are all low-caste and differ in their habits from the Nangas in not splitting their ears. They are *Jogis* but not *Kanpharas.*

The modern buildings form a handsome block, and are very conspicuous for many miles. As the head-quarters of the *Ai panth* and a very rich foundation the monastery occupies a unique position. A fair is held on *Phagan Sudi* 9th each year, and an especially big gathering occurs after the succession of a new *mahant*. It is said to cost Rs. 50,000 and yield an income in offerings of Rs. 20,000, but it is probable that the income is relatively much nearer the expenditure. The monks had the reputation of evil livelihood, but there seems now no special justification for this. They are hospitable, and the Brahmacharis are often men of some refinement. But with their departure from their primitive simplicity, and with the gradual decay of the old beliefs among the people they are losing their spiritual hold over the countryside. There are many branches of this institution in the district; that at Bahalbah has a bad reputation for exorbitant money-lending.

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The Gharibdasi Sadhus.

56. Another interesting sect is that of the *Gharibdasi Sadhus*. Gharib Das was a member of a well-known family of Dhankar Jats, now resident in Chhudani of tahsil Jhajjar, which had migrated shortly before his birth from Karauntha in tahsil Rohtak. He was born in *Sambat* 1774 and was noted for his piety and poetry. Himself illiterate, he dictated, when about 23 years old, a book now known as *Baba Gharib Das ji ki postak* or *Gharib Das ka Granth Sahib*, which consists of some 7,000 verses of the celebrated Kabir, followed by 17,000 of his own. He died in *Sambat* 1835, and over his remains a handsome *samadh* was erected. Four *mahants* have died since him and the fifth is now on the *gaddi*. The office of *mahant* is hereditary in the family, of which Khushi Ram, zaildar, is now the head. Hitherto the *mahants* have all been *garhasti* or married men, but it has been decided that the present occupant of the office who is an adopted son of his predecessor, who had only daughters, shall remain celibate. He is a mere lad and possibly the decision will yet be revised! The professed *Sadhus* of the sect are celibate and wear red ochre (*geru*) coloured clothes. They differ from *Kabirpanthis* chiefly in abjuring the use of tobacco and all narcotics. It is a tenet of the sect that Kabir and Ram are identical. "*Ram men Kabir men kuchh antar nahin*."* *Gharibdasis* are found in the Punjab as well as in Rohtak; there are branch institutions in a number of villages of the district. They practise cremation and not burial.

The Ghisapanthi Sadhus.

57. A somewhat similar sect found in Rohtak is that of the *Ghisapanthis*. *Ghisa* belonged to the Meerut district and was canonised on his death about 1860 A. D. His followers abstain from meat, drugs, and intoxicants, and wear ochre-coloured clothes. They worship Ishwar (God) and not idols, but sing songs in praise of Kabir. They discredit the Vedas, Brahmans, and the cow. They do not perform the *phera* ceremony at weddings. Their Gurus are buried though the laymen are burned. The sect is now making no progress.

Christianity and missions.

58. Christianity has made no headway in the district. Work has been done since 1872 by the Society for the Propagation of the Gospel and the Cambridge brotherhood of Delhi which is now linked to it, and since 1894 there have always been one or two resident members of the brotherhood acting as chaplain to the European church in addition to their own work as missionaries. *Zananah* work was undertaken in 1900 and there are now two resident lady workers. Although the mission has its church and good quarters, very few of the Hindustani congregation of 90 or thereabouts actually belong to the district. Not more than three or four of the villagers have become Christians and to the lay mind rapid advance upon the existing lines of evangelisation seems highly improbable.

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*"There is no difference between Ram and Kabir."

CHAP. I, F. Religions Fairs.

59. Besides the Mata and Bohar fairs already mentioned there is a largely attended fair in honour of Devi held twice a year at *Beri* on 7th and 8th *Badi Chet* and *Sudi Asoj*. It is worth mention that the image of this goddess is carried from the town daily to her temple outside the walls, and back again in the evening. Guga Pir fairs are held in Rohtak, Jhajjar, Silanah and elsewhere on *Bhadon Badi* 9th. A fair to the Budha Babu of whom little or nothing is known is held at Asaudah on *Bhadon Sudi* 2nd and attended by four or five hundred people. There are of course the usual Muhammadan celebrations in the towns and the Ram Lila is commemorated by the Hindus with considerable ceremony in Rohtak and Jhajjar. In Gohana a fair is held from 9th to 13th Rajab in honour of Sultan Shah Farrukh Husain who is said to have fallen in battle in the reign of Rai Pithora on the spot where his tomb now stands. The *khankah* has a small *muafi* attached to it. There are similar commemorations of Shah Wilayat at Mehm in the month of Sharwal and of Shah Ghazi Kamal at Jhajjar on 17th Rajab.

Superstitions.

60. The superstitions of the district are innumerable. There are lucky days and unlucky for starting on a journey and for ploughing; Wednesday is unlucky for these purposes and for selling cattle, and buffaloes must not change hands on a Saturday. The proverbs of the countryside incorporate many of these ideas. If when you come out of your house or are bound on business you meet a person carrying cow-dung cakes, or wood, a one-eyed Brahman or a dark-skinned Brahman or a snake, it is a bad omen. Leave it on your left. An owlet (kotri, *Athene Brama*) or a crow constantly alighting on the house are bad omens and scarecrows are kept on the roof to avert them. A crow calling by night or jackal by day is a sure sign of ill. Cattle must not be worked at all events till midday on the *Mawwas*, and then only under grave necessity. Ploughing and sowing should not be started on the 1st or 4th of either half of the month. Among good omens especially when you are bent on a special object, are a buck or doe crossing your path from left to right, or the *dholi chiri* (grey shrike) on the left. If the animal crosses in the opposite direction your business is less likely to be successful. A woman carrying two pots of water on her head is a good omen except in Sisar Khas where a local tradition—probably based on some disaster—forbids a woman to enter the village with two pots at once. If both are filled she must make two journeys or carry one in her hand. If someone coming from another village to yours with grain or sweets meet you, it is lucky.

Section G.—Tribes, Castes and Leading Families.

Tribal Settlement.

61. The following account of the tribes and castes of the district is taken from Mr. Fanshawe's Settlement Report of 1879, the only corrections made being in cases where the proprietorship of a

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village has subsequently changed hands, and the alterations of the figures involved by the disappearance of the Sampla *tahsil* and the redistribution of the estates of the village into three *tahsils.*

"The first fact that meets the annalist in such a district as Rohtak, is the distribution of the races inhabiting the country. The 530 estates owned by the people are classified thus in the *tahsils,* according to the tribe of the majority of the proprietors :—

Name of tribe.	Number of villages held in			Total.
	Gohana.	Rohtak.	Jhajjar.	
Jat	97	99	189	385
Rajputs, Hindu	1	6	20	27
Brahman	7	8	12	27
Ahir	...	...	25	25
Rajputs, Muhammadan	12	13	...	25
Afghan	3	...	12	15
Gujar	...	1	6	7
Biloch	...	...	4	4
Kyasth	...	2	2	4
Mahajan	2	1	...	3
Sheikh	...	1	2	3
Sayad	...	2	1	3
Fakir	...	...	1	1
Ror	1	...	...	1
Total	123	133	274	530

"The Jats consist of 12 chief clans, called *gots* and 137 minor ones. They and the Rajputs form the important part of the population historically. The Brahman and Gujar villages do not represent any separate immigration; they were usually settled from some adjoining estate. The villages held by the other owners, except some of the Ahir and Afghan estates, are generally of modern origin. The traditions of three-fifths of the existing villages state that they were founded in waste jungle, or on former sites, whose previous lords have been forgotten. Of the remaining two-fifths, by far the largest number were settled on old Rajput sites; old Jat sites follow next; and then, after a long interval, Brahmans, Afghans, Ranghars, Gujars, and Biloches. A few tribes, which are now no longer represented

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in the district, held estates once, *viz.*, Taga Brahmans and Meos; Rors also formerly held a number of villages. Going back, therefore, beyond the foundation of the present estates, we find the country still held by much the same tribes as at present, with a greater preponderance of Rajputs then, as would naturally be expected. Of the 511 estates* 223 have received owners from villages outside the limits of the district, and 288 from villages previously founded inside the district. In point of age the pedigree tables, with approximate accuracy probably, show that twelve villages have existed for 30—35 generations, forty-eight for 25—30, seventy for 20—25, one hundred and twenty-eight for 15—20, one hundred and forty for 10—15, while sixty only were founded between five and ten generations ago, and fifty-five within the last five generations; of these last, thirty-three are in the Jhajjar *tahsil* alone. The pedigree tables are carefully recorded and preserved by the Bhats in their books (*pothis*), many of which are of great age: in few parts of the Panjab perhaps is good written evidence in matters of descent forthcoming to such an extent as in Rohtak. The above facts go to show that one-fifth of the villages were probably founded when Shahab-ud-din took Delhi, and one-fifth only are of as recent a date as the rule of the British in India. Not a few of the estates now flourishing have at some time or another been deserted on the occasion of an invasion or famine; but as soon as the storm was blown over, the people returned to their old homes, as water (to quote the local proverb), always finds its way to low-lying lands.

Local distribution of groups of tribes.

62. "The most noticeable point in the history of the district is the grouping of the villages of each tribe, or sub-division of a tribe, in one spot. This is due, in most cases, to the surrounding villages having been separated off and founded from a central mother-village, a point which will be dwelt on more fully a little farther on. A glance at the tribal map appended to this report† will show at once the prominence of this most important administrative fact of the district.

"The Hindu Rajputs are collected chiefly in the south-east of the Jhajjar and the west of the Rohtak *tahsil*; the Muhammadan Rajputs are grouped in a mass south-west of the town of Rohtak, and in the centre of Gohana: while the Afghans round Guriani and the Ahirs round Kosli, form well defined clusters of settlements. But this collocation is far the most marked in the case of the clans of Jats. The Malik clan in Gohana round Ahulana, Khanpur Kalan, and Bhainswal Kalan and in Rohtak round Gandhra; the Hudah from Asan to Sanghi and Khirwali in Rohtak; the Dahiya round Rohna; the Dalal round Mandauthi; the Ahlawat round Dighal; the Rathi round Bahadurgarh; the Kadian round Beri; the Golia round Badli; and the Jakhar above Salhawas—all these are grouped in separate colonies over the district. Even in the case of some of the smaller clans, this special configuration may also be seen—as with the Chilar and Chikara above Bahadurgarh, the Nirwal in the west centre of Gohana, and the Dhankar in the centre of Jhajjar. So marked is this that (as will be seen from the table of clans in the following paragraph) the Jakhar, Golia and Kadian clans are confined to a single spot in a single *tahsil* each; the Dalal, Dahiya and Ahlawat have only four detached villages among them. The Hudah and Malik are found in two *tahsils* only. The Sahrawat and Deswal, it should be remarked, have no groups of villages; except for two pairs of small contiguous estates of the Sahrawat and two of the Deswál similarly, the lesser in each case founded from the larger, the villages of these two clans are scattered singly over the district

* The number of estates was raised in settlement of 1909 to 532 by sub-division of unwieldy villages.

† Filedseparately.

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"The clans of the Jats are distributed as follows by villages:—

Name of clan.	Number of villages held in			Total.
	Gohana.	Rohtak.	Jhajjar.	
Malik	21	4	1	26
Golia	...	...	20	20
Rathi	5	2	9	16
Jakhar	...	...	18	18
Dahiya	...	16	1	17
Hudah	1	15	...	16
Dalal	2	...	13	15
Dhankar	...	4	9	13
Ahlawat	1	...	8	9
Kadian	...	...	11	11
Deswal	1	4	3	8
Sahrawat	1	1	5	7
Miscellaneous	65	53	91	209
Total	97	99	189	385

Clans of Jats.

63. "To judge from their history, which is borne out by certain minor facts, the Rathis settled in Rohtak earliest of all, and more than 35 generations ago. The next group in point of length of residence is composed of the Ahlawat and Golia. In the intermediate group of clans whose ancestors came here 25 generations ago are the Malik, Dahiya, Dalal, Deswal, Hudah, Dhankar, and Sahrawat. The most recent settlers are the Jakhar and Kadian, who came about 20 generations ago. Few villages belonging to the minor and miscellaneous clans have been settled as long as this; most of them dated their origin from about 15 generations back.

Origin of Jats.

64. "On the question of the nationality of the Jats I have no intention of entering at length, as I have nothing new to offer for consideration in the controversy. The distinction of Pachhade and Deswal Jats is quite unknown in Rohtak, though said to be acknowledged in Hissar: the term *pal* for clan is also unknown. The Jats may be Aryans, as they themselves would maintain, or Turanians as General Cunningham believes; but if they are the Zaths, they had, in many cases at least, settled in Rohtak before the destruction of Somnath by Mahmud the Iconoclast. They themselves claim to be of Rajput origin, and the offspring of irregular Rajput marriages (*karewa*), except in one case, and

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maintain that their Rajput ancestors came from Malwa, Bikanir, and Dharnagar, which lay to the east, near the ancient Hastinapur. None of the clans have, or at any rate will admit having, any traditions of their having come from the north-west. The Malik Jats, indeed, do profess to have come from Garh Ghazni, but they maintain stoutly that this was in the Deccan—that delightful geographical generality,—and Sir Henry Elliot would seem to have laid too much stress perhaps on this isolated name in his treatment of the Jats in his Glossary. In spite, however, of their uniform and persistent statements on the subject, it seems impossible, in the light of modern information, to accept their traditions as true. Sir George Campbell has pointed out that it is *primâ facie* contrary to our experience over the whole world that a great race should have sprung from such an origin as that claimed by the Jats. There is not the least doubt that the Jats of the South Punjab and Rajputana are the same people as the Jats of the higher districts of the former province. And when we find that this people stretches in a fan-like shape from the country lying in front of the Bolan Pass to the Salt Range and the river Jhelum on the north, to the mountains and river Jumna in the east, and as far down as the Aravalli hills to the south (for North Rajputana is 'ethnologically much more a Jat than a Rajput country'), it seems impossible to believe otherwise than that the Jats entered India as a people from the west, and were brought up against the settlement of the earlier Rajput colonies, if at least we are to give any weight at all to the fact of the local distribution of the people. For my part I would venture to believe with Sir G. Campbell that the Rajputs and Jats were once congeners of a common stock, that they both entered India by the same route, that the Rajputs formed an early immigration, advancing further and becoming therefore more completely Hinduised and that the Jats followed long afterwards behind them.*

Origin and development of clans.

65. "It is nevertheless desirable to record the legends of the origin and development of the chief clans as told by themselves. In some respects they are borne out by facts such as the non-intermarriage of two clans, and though it is impossible to say with certainty how much that is not real has gathered round actual facts, yet it seems to me that the histories of their development at least, as told by the people, are worthy of general credence.

"To commence from the north:—

Maliks.

"The Malik Jats claim to be descended from Siroha Rajputs, and to have come from Garh Ghazni in the Deccan.

"Their real name is Gatwal,† but they received the nickname of Malik from one Rai Sal, a Malik or ruler of his time. The Maliks of Khanpur Kalan and the Panipat *tahsil*, still call themselves Siroha Jats. Where Garh Ghazni was exactly, they are unable to say. Ahulana, the metropolis, was founded 22 generations ago, and from it, and some other villages settled at the same time, the central Maliks have spread. Those on the east border of the *tahsil* [*sch.* Gohana] have, as a rule, sprung from estates in Panipat,

*NOTE.—The best authorities to consult on the question of the origin of the Jats are Sir H. Elliot in his Glossary; General Cunnigham, Vol. II (Reports in 1862—65) of the Archæological Survey of India; and Sir George Campbell in his "Modern India," and a most valuable paper on "The Ethnology of India" in the Asiatic Society's Journal, Part II, of 1866. Mr. Sherring's "Hindu Tribes" contains but little information as to the Jats which may not be found in the above authorities.

† Note by Mr. H. A. Rose, C.S.—Gatwara or rather Ganthwara, also in Sonepat Bangar and across the Jumna (for legend see Ell. 1. 126).

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where this clan is well represented also; Gandhra in Rohtak and Dabodah in Jhajjar were founded from Ahulana, and from Gandhra, Atail; Karor was founded from Gauwari and from Karor, Kahrawar. It is curious to note how emigrations of the same clan, though coming from two separate estates, settled close together in a new *tahsil*.

Dahiya.

"The Dahiya Jats, lying along the north-eastern border of the Rohtak *tahsil*, claim to be descendants of one Malik Rai, a Chauhan Rajput, who married a Dhankar Jat woman. He had one son, Dahla, from whom the name of the clan was derived. This son settled 37 generations ago in Baronah, and from Baronah all the surrounding villages were founded. There are a number of Dahiya Jats across the district border in the Sonepat *tahsil*.

Dalals.

"Below the Dahiyas are their old hereditary enemies, the Dalals, who claim to be Rathor Rajputs. Their own account of their origin is that 28 generations ago one Dhanna Rao settled at Silauthi, and married a Badgujar Jat (there are also Badgujar Rajputs) woman of Sankhaul near Bahadurgarh, by whom he had four sons—Dille, Desal, Man and Sahiya. From these sprang the four clans of Dalal, Deswal, Man * and Sewag Jats who do not intermarry one with another. Dille also had four sons. Mone, who founded Mandauthi; Asal, the settler of Asaudah; and Dhora and Jonpal, the ancestors of Matan and Chhara; nearly all the other Dalal estates were founded from Mandauthi. The Man ‡ Jats live close by in Lowah and the two adjoining villages: the Sewag in Chhudain and Matanhail; and the Deswal in Ladhaud, Baliana and Dulehra.

Ahlawat.

"The Ahlawat Jats, in the north of the Jhajjar *tahsil*, claim, like the Dahiya, to have sprung from a Chauhan Rajput; the Hudah, Kadian, Jakhar, and Dalal clans also assert their descent from the same tribe. The ancestor of the Ahlawats is said to have come to Sehria from the Sambhar country 30 generations ago and had by a strange wife four sons—Ahlawat, Olah, Birmah, and Duhla. There were also two step-sons—Marah † and Jun. From these are sprung the Ahlawat clan of Dighal, the Oulian of Sampla, the Birmah of Gubhanah, the Mare † of Madanah, and the Jun of Chhochi, who do not intermarry. ‡ Ahlawat had five sons, who founded five villages: the other Ahlawat estates were settled from Dighal itself.

Rathi.

"The Rathi Jats were, it is said, Tunwar Rajputs, the oldest clan lying so far north in India; at any rate they took up their abode before any others on this side of the country. Thirty-five generations ago a Tunwar Rajput had born to him, by a *karewa* marriage, two sons, Bhaga and Jogi Das. From the first sprang the Rathi clan who settled in Parnala and Bahadurgarh, and spread to Bhapraudah and to Bahalba later. The second brother had two sons—Rohal and Dhanna,—from whom the Rohal and Dhankar Jats come: these three clans, by reason of their common origin, did not marry with one another.

Sahrawat.

"The Sahrawats also claim a Tunwar origin, and to be descended from Sahra, a son or grandson of one of the Rajas of the time of Anangpal. They settled in the district 18—25 generations ago. Three of their villages in Rohtak were founded from Mahrauli in Delhi, and three others had their origin from Sahrawat estates, already existing in the district.

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* Note by Mr. H. A. Rose, C. S.—The Man Jats hold a *barah* or group of 12 villages near Delhi, 465 P. N. Q., 1884.

† For Marah and Mare read Nara and Nare.

‡ This is doubtful. Some Juns disclaim the relationship and claim to intermarry with Ahlawat and Nara.

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Hudah.

"The Hudah clan of the Rohtak *tahsil* asserts for itself a Chauhan origin, and professes to be descended from one Sudah who lived 35 generations ago. Their ancestor settled first in Rewari where the people interchange the letters "S" and "H" in their pronunciation, and hence the name became converted from Sudah to Hudah. The villages first founded were Sanghi, Khirwali and Kiloi; the rest have been settled from these,—many recently.

Kadian.

"The Kadian profess to be of the same stock as the Jakhar in Jhajjar, and to have their origin only 20 generations ago from a Chauhan Rajput who came from Bikanir. Four brothers were born of an extraneous marriage—Lada, Kadi, Piru, and Sangu, whence the Jakhar Kadian, Piru and Sangwan Jats; the last are found in Butanah, but there are no Piru Jats in the Rohtak district, though there are said to be some in the Dadri country. Kada settled in Chimni, and his five sons founded Beri,* Dubaldhan and the surrounding estates; the more recently settled ones issued from the first two. Ladah founded Ladain, the original village of the Jakhar Jats, whose development was as follows:—From Ladain were founded Humayunpur, Jamalpur, and Akheri Madanpur. From the last Dhania and Madal Shahpur were settled, and from Jamalpur, Bhurawas and Dhanirwas. Bhurawas fathered Amboli in part and Dhanirwas fathered Dhana and Salhawas. The last village gave rise to Nauganwa, Sundrahti, Mohanbari and Jhanswa. From Jhanswa sprang Jharli and Babulia in part, and from Jharli Bazidpur—16 whole villages in all. Mundsah only of the Jakhar villages claims a separate origin from the rest. This development of the Jakhar villages is a specially interesting one, and has therefore been given at length.

Golia.

"The remaining large clan, the Golia, lay claim to an unusual origin. These Jats declare that they were Brahmans, who lost their caste by inadvertently drinking liquor placed outside a distiller's house in large vessels (*gol*). Their ancestors settled in Badli from Indor† 30 generations ago, and from Badli 12 other Golia estates were founded; the remaining six were settled from some of the first offshoots. ‡

"Such is the history of the origin and development of the chief Jat clans as told by themselves; and the importance of the facts from an administrative point of view cannot be too clearly borne in mind. Seven-tenths and more of the estates of the district are held by this tribe, and of these nearly half are owned by the twelve chief clans above-mentioned. As has been already said, the number of small miscellaneous clans amounts to 137: of these the Chilar and Chikara and the Nirwal are the only clans of any size. But before leaving this subject the history of the Deswal Jats may be given as an interesting example of development.

"These Jats sprang, as was noted above, from the same stock as the Dalal. They settled first at Ladhaud and Bhaiyapur in Rohtak; thence was founded Baliana, and from Balianah, Kheri Jasaur, Dulehra, Kherka Gujar, and Surahti. Thus each new settlement of the clan proceeded steadily south in its course.

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* By one story Beri was founded by one Birdeo kanungo. Kada, his private servant, succeeded him on his death and his descendants peopled the village.

† There is a ruined fort of Indor on the Mewat hills, west of the Gurgaon town of Nuh from which the Indori stream takes its name. The tradition may refer to this site.

‡ According to one story the Golias are the descendants of three brothers, a fourth brother named Dansar did not touch the wine and his descendants are still Brahmans in Dadri (Jind). Golias are found in Karnal and Delhi also. They do not intermarry with Salanki or Dagar Jats who were their *jajmans* before they lost caste.

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"Finally it should be noted that there are a few Muhammadan Jats who were made converts forcibly, and are called "Mula" Jats; their number is small, and they are scattered in all three *tahsils*; they are exceedingly inferior to Hindu Jats. It may be noted that the Jats who profess to be descended from Rajputs, of whom we have both Hindus and Muhammadans in Rohtak themselves, show a few believers of the creed of Islam, as well as professors of the older religion.

"As regards the distribution of clans over a wider area than the Rohtak district alone, it may be noted that the Sahrawat and Rathi clans are common in all the three districts of Delhi, Karnal and Gurgaon; the Deswal are met with in numbers in Gurgaon and Karnal, and the Malik in Gurgaon and Delhi. The Kadian, Hudah, Dalal and Golia Jats are found in Delhi and Karnal and the Mundtor, Jun, Man and Dhankar in Delhi. The Mundtor who live in and round Farmana, are really Gallat Jats, who received this nickname from breaking the heads of some Brahmans. From such an incident, a new clan may become formed, as has nearly been the case also of the Siroha Jats in Gohana, who are Maliks and the Gothia in Jhajjar, who, like the Mundtor, are Gallat Jats.*

Rajputs.

66. "The Hindu Rajputs of the Rohtak *tahsil* claim to be Punwars; in Jhajjar they are chiefly of the Bachas clan, with a few Chauhans, Tunwars, Gurs and Badgujars. These are generally of modern date of settlement, and came from the east and south; in Rohtak the villages were settled 25 generations ago. The Punwars of Rohtak were great rivals of the Tunwars of Hissar, and the sandhill west of Mehm was fixed as the boundary between the territories held by them. The Musalman Rajputs are invariably called Ranghars, a term whose derivation is uncertain, and which is also applied sometimes to Hindu Rajputs. These men too were once Punwar Rajputs of the same Hindu stock as is still in the Rohtak *tahsil*, and were converted to Islamism. The Hindu ancestors of the race settled first in Madinah, and afterwards moved to Kalanaur from which place and Kanhaur most of the other Ranghar estates were founded, including those in the south of Gohana. The Muhammadan Rajput estates further north in Gohana are held by another family of Punwar Rajputs, to which the Gohana Chaudhris belong.

Ahirs.

67. "The history of the origin of the Ahirs is even more doubtful than that of the Jats; nor is any aid on the point to be found in their home, Rewari. There they profess to have come up from Mattra, but the Rohtak Ahirs claim to be descended from a great-grandson of the Prithi Raj, who adopted the practice of *karewa*. At any rate they settled in the Jhajjar *tahsil* much more recently than the early Jat clans, and their settlement is, therefore, of much less interest; some came from Delhi, but most from Rewari, Narnaul and Kanaundh. Nearly all the Ahír villages have separate origins except some four or five only, which were founded from Kosli. The Ahir clans do not correspond exactly to those of the Jats, which are real subdivisions of a tribe, whereas among the Ahirs the clans represent families rather than sub-divisions of a people. Their language is different from that of the Jats, their customs are almost exactly the same.†

Rors.

68. "The Rors have the very same customs as the Jats. The only Ror village, Jowara, was settled from Badli. The Rors claim to be Rajputs, but they can give no very definite account even of their traditional origin.

* The Khatri Jats are also found in Delhi. They are said to have sprung from the union of a Khatri with a Jatni.

† Note by Mr. H. A. Smith, C. S.—Ahirs can only marry the elder brother's widow and not the younger.

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Brahmans.

69. "The Brahman villages, as has been said, generally separated from some adjoining Jat or other estates; only four have had an existence longer than 13 generations. But it was an invariable habit for Jat settlers to bring Brahmans with them, and in many cases, therefore, their residence is as ancient as that of the former. The Brahmans of the whole country-side are said to belong to the great Gaur sub-division of the race. Sir George Campbell has conjectured that they are, perhaps, not a branch of the Gaur tribe of Bengal, but, that their name may have been derived from their residence on the Ghaggar. The commonest clans are the Bashisht and Gur in Jhajjar; the Mihrwal, Dabra and Bharad-dawaj in Gohana, and the Koshish.*

Gujars.

70. "The Gujar villages also are all of recent origin, none dating back further than eight generations. The Karana and Kathana clans are the two commonest and these are also found in Gurgaon: the latter is the chief clan in Gujrat itself.

Afghans.

71. "The Afghans of Gohana are Kakarzai, and of Guriani Naghar-Ghargast—two sub-divisions of the great Kakar tribe which lies east of Peshin; the people are probably quite unaware of their relation to each other. The Jhajjar Pathans are Eusafzai from the well-known valley in Peshawar: none of the Afghans have been settled in the district more than 14 generations.

Biloches.

72. "The Biloches are of unknown sub-divisions; the oldest estate was founded only 10 generations back.

Miscellaneous owners.

73. "The Sheikhs are Koreshis, and the Sayads, Hoseinis; the Kaiyaths are of the Kanungo and other families † in Government service, and the Mahajans are all proprietors with new titles. The other owners call for no notice here."

Division of the Jats into *khap* or factions.

74. To the above account by Mr. Fanshawe of the origin of the tribes there is little information to add beyond what has been given in the footnotes. There is, however, one noteworthy omission; Mr. Fanshawe has noticed the strong tribal organization; athwart this runs a very curious division into *khap* or factions, which has been noticed by Sir D. Ibbetson in paragraph 190 of his Karnal Settlement Report. The two chief factions of the north of the district are the Dahiya (which includes others besides the tribe of that name) and the Haulania faction, which is headed by the Malik Jats and takes its name from Ahulana. The struggle for supremacy between these two factions is still very marked, and led in 1909-10 to considerable bitterness when the Haulanias opposed the proposal of the Dahiyas to hold a *panchayat* to reduce the Nais' fees and to regulate marriage procedure for the whole country-side. Each party was jealous of the other, and the Dahiya faction retaliated by boycotting the leaders of the Haulania. Geographical necessities occasionally modify the natural divisions: for

* There is an inferior class of Chamarwa Brahman who ministers to Chamars. These are not agriculturists. *Compare* the Dakots, Gujratis, etc.

† The Kaiasths say they are Kshatrias, a claim that seems well founded—*see* Tarikh-i-Akwam by Mr. J. G. Neufeld and published by order of the Government of India, Home Department, Circular No. 4-119 to 128, dated 21st September 1885 at Allahabad Press. Hindu Law of Succession by Babu Raj Kumar, B.A., p. 948. Oudh Gazetteer (1878), Volume II, p. 374. Their chief sub castes are named from the 12 sons of Chitra Gupta who sprang from the body of Brahma and whose descendants the Kaiasths are. Each sub-caste is divided into *gots*.

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example, the isolated Malik villages of Anwli, Bilbilan, Riwara and Jasrana belong to the faction of the surrounding Dahiyas. Self-protection demands this.

Similar factions divide the Kadians, Jakhars, Golias, Dhankars, and other chief tribes of the south, and in introducing the graded *zaildari* system in 1910 the opportunity was taken of altering the *zail* boundaries to suit the factions, for the influence of a zaildar in a village of an opposite faction to his own extends only so far as the strong arm of the executive supports him.

General characteristics of the Jats.

75. Several of the Jat tribal names suggest a totemistic origin. Such are the Machhar (mosquito), Jun (louse), Chikara (gazelle), Mor (peacock). Similarly, the Ahirs have a Sanp (snake) *got.*

In appearance the people of the district are distinctly Hindustanis, their faces reflecting, as Mr. Fanshawe noted, the warm colour of the soil they till. The Jats are generally of very fine physique, and the younger women often comely. Though it is hardly possible to identify a man's tribe by his features it is often easy to see that one of a group of lambardars in a village is of a different *got* to his fellows. From the southern part of the district where the demands and profits of agriculture are less then in the irrigated north a large number of Jats enlist in the cavalry or infantry. They make brave, but not particularly intelligent, soldiers. The Jat is slow to grasp a new idea, and while independent and democratic will generally follow his leader like a sheep. For patient industry and endurance as an agriculturist he has few equals. If a Jat does not pay his revenue it is usually a sure sign that there is nothing with which to pay it. He is lord of the land and when asked who he is, replies "zamindar," before he says "Jat." They are very clannish and cherish the memories of ancient feuds. It is a common saying in certain villages that they still have their neighbours' shoes with which they beat them in the lawless days of 1857. They are shrewd, and love a joke, when they master it. Their proverbs are full of wisdom, often at their own expense, for example :—

"Soil, fodder, clothes, hemp, *munj*, and silk, these six are best pounded, seventhly the Jat."

The Jat as, would be expected, is orderly and law-abiding as a rule, but his temper is quickly roused, and crimes of violence are not uncommon.

The Jatni is her husband's helpmeet. She does every kind of field labour except drive a plough or cart and work a well. She is in addition to this a capable housewife. It is noteworthy that many of the Jats' proverbs take the form of a conversation between him and his wife. To her importance the following proverb bears witness : "Red rice, a buffalo's milk, a thrifty woman at home, and

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a horse to ride, these are heaven's four marks; bad bread, a goat to milk, a shrew in the house, and dirty clothes, these are the four signs of hell."

General characteristics of Rors, Ahirs and Brahmans.

76. The Rors rank with the Jats whom they closely resemble. The Ahirs are perhaps superior even to the Jats in patient and skilful agriculture. Living as they do in the sandy part of Jhajjar where the well runnels are so porous that they require to be plastered each time they are used, their resourcefulness has been more developed than that of the Jats. The common saying: *Kosli ka Ahir, kheti ki tadbír*—"The Ahir of Kosli, the craft of agriculture," shows their reputation. Like the Jats they practice widow marriage. Their women may always be known by their blue petticoats, and red *orhnas* worked on the hem in white. The proverb: *Bawan bangle Kosli aur banke kai hazar*—"Kosli has 50 stone houses and several thousand swaggerers," shows that the surrounding Jats are somewhat jealous of them.

The Brahmans are inferior cultivators to the Jats; though they have abandoned the strict rule that requires them to eat their food where it is cooked, their women give little or no assistance in the fields beyond bringing their meals. They are often *prohits* as well as cultivators and are apt to fall between two stools. Mr. Fanshawe noted that they are better cultivators in a Jat village than in a Brahman-owned estate. Though respected by the people (the village of Wazirpur is called Dadan, from Dada, the reverential method of addressing a Brahman) they are pilloried in the proverbs "*Kál bágar se upje, burá Bahman se ho*"—"Famine comes from the Bagar as evil from a Brahman"; and again, "one may escape death, but not the Brahman."

General characteristics of the Rajputs.

77. The Muhammadan Rajputs have been described as "good soldiers and indifferent cultivators whose real *forte* lies in cattle-lifting." They are certainly feckless farmers, generally preferring to let their lands rather than till them in person. The first breath of the storm that bends the Jat breaks the Ranghar. In truth, agriculture is only the second string to their bow, military service being the first. The Rajput circle of the Rohtak *tahsil* assessed at Rs. 52,000 has an annual income of Rs 4,62,400 from service and pensions. The criminal reputation of these Rajput villages is infamous. The conduct of this tribe in the mutiny has been already mentioned. It was a Ranghar of Kanhaur who shot Major Neill in 1887. The tribe has the worst possible reputation among the people of the country-side with whom the common saying is:—

"*Kutta billi do, Ranghar Gujar do,*
Jib yeh charon na hon, khule kowarán so."

"The dog and the cat are a pair, and so are the Ranghar and Gujar; when these four are not about, open your doors to sleep."

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It is said that a Jat will not go alone at night to a Ranghar village. They quote :—

"*Gujar godá, jánt jar, bar pipal sikhrant,*
Ranghar hára jib janiyo, nainan nir dhalant."

"You may know a Gujar done for when he's lamed, a *jant* when it dries from the root, a *bar* and *pipal* from the top. Know a Ranghar beaten when the rheum of age flows from his eyes"; again "A Ranghar is best in a wine shop, or in gaol, or in prison, or in the grave."

Their reputation as revenue-payers is shown in the following proverb :—

"*Dehli se paintis kos Kanhaur Niganah,*
Apná boya ap khawen hakim ne nahin dewen dáná."

"From Delhi 35 miles are Kanhaur and Niganah. They eat what they sow and pay Government never a grain."

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Characteristics of Afghans, Pathans, Biloches, Gujars, Dogars, Shekhs and Saiyads.

78. The Afghans and Pathans are bad cultivators, generally in debt and often dissolute. They make good soldiers. The Guriani Pathans add a little horse-coping to their other means of subsistence. They are very bad revenue-payers. The Biloches are poor cultivators and heavily indebted. Like the Ranghars and other Muhammadan tribes their womenkind are a burden to them instead of an assistance. The Gujars are ranked with the Ranghars by the country-side, but are really superior to them as farmers and far less criminal. The Dogars live in Parah, a suburb of Rohtak, and are much like their neighbours, the Jats. The Shekhs of Rohtak, Jhajjar and Mehm are bad cultivators, quarrelsome and litigious. The Saiyads of Kharkhauda with their interminable family feuds and intrigues are a perfect nuisance in the administration of the district.

The notified agricultural tribes.

79. The tribes notified as agricultural under the Land Alienation Act (XIII of 1900) in the district are Ahir, Biloch, Gujar, Jat, Mali, Moghal, Pathan, Rajput, Ror, Saiyad, and Gaur Brahman, (excluding Bohras) ; of these the first en form one group, and the Gaur Brahmans have been notified in a separate group with their fellows in Gurgaon, Delhi and Karnal districts, and the Fattehabad, Hansi and Hissar *tahsils* of the Hissar district.

Non-agricultural tribes.

80. Of the non-agricultural tribes the Chamars are far the most important, and they almost deserve to be called agricultural. Not only is their trade essential to the farmer, but they give a great deal of assistance, either in return for a share of the crop, or as day-labourers in the actual processes of agriculture, while it is very common to find them associated in cultivation as *sanjhi*

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and dividing the profits. It is becoming, too, more and more common for them to cultivate independently as tenants. With the growing demand for labour due to the expansion of the country and the ravages of plague the customary position of the Chamar is tending to give place to contract. Quarrels between the Jats and their menials are increasingly common and each side is more apt to claim its dues than to fulfil its obligations. The Chamars belong to a large number of tribes, of which the Chahal and the Suhal are the commonest; they follow the endogamous rules of the Jats. They usually worship the goddess Mata and burn their dead as do the Dhanaks and Kahars. They are reckless and improvident, and usually very poor. The carcases of dead animals, and the fruits of the *Jal* tree alone stand between them and starvation when the crops fail. The Dhanaks and Chuhras, who are not often found together, are the village scavengers, while the Dhanaks usually weave as well. Khatiks or tanners are found in a few villages. The Kumhars (potters), Chhipis (tailors and dye-stampers), Jhinwars (water-carriers and molasses-cooks), Telis (oilmen), carpenters (who are usually *Khatis* and sometimes *Barhis*) and Lohars (blacksmiths) are the other important menial and non-agriculturist tribes.

Hearth fees of menials and professional classes.

81. Most of these tribes as well as the professional castes as *Baniyas*, *Sunars*, &c., have often to pay hearth fees, usually at the rate of Rs. 2 per hearth per annum to the village proprietary body. Technically there is a distinction between the hearth fees paid by menials and the professional tax (*traf-ahtrafi*) paid by traders and artisans though both are levied at the same rates and in the same way and loosely grouped together as hearth fees.

The liability to hearth fees or *traf* does not constitute the menial. Mr. Fanshawe (paragraph 84 of his Settlement Report) rightly defined a menial as "one who for certain clearly defined regular services receives certain well-known regular dues." A statement showing the services and dues of the menials will be found in paragraph 162. As a matter of fact a large number of villages which recorded the existence of this cess in 1879 have never exacted it and an attempt has been made in the recent settlement at greater definition on this matter. Even where the tax is levied there are often disputes as to payment by individual families. It is claimed that a menial or trader who becomes a proprietor with rights in the common is *ipso facto* exempt, but the Jat does not admit that. The exemption is claimable only if the householder has acquired the proprietary right of the actual ground on which his house stands.

Trading classes, &c.

82. The trading class consists generally of Mahajans or Baniyas (root *banaj*=trading) locally called Bakal. There are, however, in many villages a few Bohra Brahmans, who are universally regarded

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The liability to hearth fees or *traf* does not constitute the menial. Mr. Fanshawe (paragraph 84 of his Settlement Report) rightly defined a menial as "one who for certain clearly defined regular services receives certain well-known regular dues." A statement showing the services and dues of the menials will be found in paragraph 162. As a matter of fact a large number of villages which recorded the existence of this cess in 1879 have never exacted it and an attempt has been made in the recent settlement at greater definition on this matter. Even where the tax is levied there are often disputes as to payment by individual families. It is claimed that a menial or trader who becomes a proprietor with rights in the common is *ipso facto* exempt, but the Jat does not admit that. The exemption is claimable only if the householder has acquired the proprietary right of the actual ground on which his house stands.

Trading classes, &c.

82. The trading class consists generally of Mahajans or Baniyas (root *banaj*=trading) locally called Bakal. There are, however, in many villages a few Bohra Brahmans, who are universally regarded

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as the last resort of the creditless borrower. Most of the Mahajans are Vaishnavis, but in Rohtak and Gohana there are colonies of Saraogis or Jains.

The butchers of Rohtak, Mehm and Gohana, who often combine the more inoffensive trade of market gardening, are notorious for their quarrelsomeness and violence.

Some less known castes, Telis.

83. The following notes on some of the tribes of whom least is known were prepared by Mr. H. A. Smith, C.S.

"Telis in this district are almost all Muhammadans, but at the last census 30 out of 7,248 returned themselves as Hindus. The Tunwar *got* claim Rajput descent and the Dahima *got* a Brahman descent. Their *gots* never have local names. Their objects of worship are very various. Some worship Khawaja, the Pir of Ajmer, some Baba Hassu and some Boali Kalandar of Panipat.

"The *panchayat* of the Telis is an ancient institution. Each local group of Telis has its *chaudhri* and he has power after consulting the *panchayat* to excommunicate or otherwise punish members of the tribe.

"No outsider can become a Teli.

The Bhats.

"84. Only the Brahma Bhats are found in Rohtak out of the four classes into which the Hindu Bhats are divided. They are endogamous and wear the *janeo* They will only eat food cooked by Brahmans, Aggarwal Mahajans or themselves, and they forbid widow re-marriage. They are in fact closely akin to the Brahmans and call themselves Gaur Brahmans, following the rites of this body on ceremonial occasions. The story of their origin suggests Brahman authorship. On one occasion Brahma wished to give an *alms* (*dan*). No Brahman, however, would accept *alms*, and finally a sister's son of a Brahman was found who agreed to do so. His descendants are called Bhats.

"Their function is to sing songs on occasions of festivity, and to summon mourners from distant villages to take part in funerals. Bhats are also learned in the genealogies of their patrons, who include Brahmans and Mahajans only.* There are 300 Hindu Bhats in the district. There is a small community of Muhammadan Bhats in Gohana—30 in number—who do not follow Brahman customs. They represent three groups—Bejlan, Lil Saha and Gur Deva. Their duties are more extensive than those of the Hindu Bhats, for they assemble the brotherhood for marriages, read out the lists of the dowries, reciting chants as they go, besides singing songs on all festive occasions. Their patrons are Muhammadan Rajputs and Mahajans.

Chhipís.

"85. The Chhimbas [locally called Chhipis] of this district who number 5,002 are all Hindus. The names of their *gots* are local, but it is a tradition among them to accept such names as the caprice of their family minstrels may assign to them. The *panchayat* system obtains among them, though it seems to be losing its hold. Their principal *chauntra* is at Delhi. No outsider can become a Chhimba.

Malis.

"86. The Malis have five groups—Gola, Phul, Saini, Kachhi and Machhi. The Gola Malis rank highest as they do not eat meat, drink spirits or allow widow re-marriage. Their women do not wear the nose-ring. Most of the Malis in Rohtak belong to this group. They have the following *gots* :—

* This is not so. Jats are certainly included.—*E. J.*

(1) Kambo Khar Khatri, (2) Kambo Kethli, (3) Chhimniwal, (4) Khar Khatri, (5) Mahrwal, (6) Panwar, (7) Kiroriwal, (8) Gosaran, (9) Bachre, (10) Indorya, (11) Katarya, (12) Chantolya, (13) Piplan, (14) Tikorya, (15) Bawaniwal, (16) Bhurya, (17) Girno, (18) Kapur Khatri, (19) Said Mokkhi, (20) Kuhar, (21) Tundwal, (22) Jamalpurya, (23) Bagri, (24) Dhanya, and (25) Tosir.

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Malis.

"These *got* names are mainly local. The Malis avoid four *gots* in marriage. They have no special saints or holy places. They have a *panchayat* with a *chaudhri* to guard the rules of the caste.

Chuhras.

"87. The Chuhras are by their religion divided into the following classes :—

(1) Balmiki or Lal Begi.
(2) Satti Shahi.
(3) Be Parwah.
(4) Shekhriye or Musli.
(5) Mazhbi or followers of Guru Nanak.

"Balmiki and Mazhbi Chuhras only are found in this district. Lal Beg is said to have been a disciple of Balmiki and hence the Balmiki are also called Lal Begis. It is said that Balmiki was in ancient times a famous dacoit. One day he met Brahma's son Sanakadig whom he tried to rob; Sanakadig offered to surrender himself voluntarily, provided he were assured that Balmiki's relations were willing to share the burden of his iniquities. Hearing this, Balmiki returned to his home and enquired from his relations whether they were ready to share in his iniquities, but received a negative answer. This refusal made a profound impression on his mind, and returning to Sanakadig he told what had occurred. The latter thereupon gave him sound advice which appealed to him forcibly and he at once followed the Rishi. While on their way they met a pregnant woman who had had no food for a long time. Balmiki stole some food and gave it to the hungry woman. The latter thereupon offered prayers for his welfare, but Sanakadig refused to go with him, because he still carried on his evil practices. Meanwhile a cloud cast a shadow over them. Sanakadig said that it came owing to his devotional exercises, while Balmiki made the same claim for his. They then separated and the cloud continued to hover over the head of Balmiki. Sanakadig thereupon advised him to worship God on the spot where the cloud had appeared. Balmiki obeyed, and continued praying till his whole body was covered with dirt. Subsequently when Sanakadig again passed by and discovered Balmiki in this condition of holiness he told him that he was now a veritable *avatar* ("Incarnation of God") and that people would worship him as such.

The following are the *gots* of Balmiki Chuhras :—

"Badlan, Lohat, Tak, Kagra, Pohal, Hatwal, Bagre, Dulgach, Sode, Bohat, Chaudalia, Saraswali, and Saron.

"The Mazhbi Chuhras have only one *got* in Rohtak, *viz.*, Pail Powarh. Two only of the Balmiki *gots* have furnished accounts of themselves.

"*Badlan.*—This *got* claims to have descended from Punwar Rajputs. They say that their original home was Dhar Angri in the Deccan and that their ancestors emigrated with Kaiths to Tibba (or Batta) Nagar in this district.

"*Lohat.*—This *got* also claims descent from Rajputs. They are said to be the descendants of Sanjhar Das. These two groups marry outside their caste *gots*. They invite Brahmans of their own tribe to their marriages,

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They do not marry with Changars. Their girls are generally married before the age of 15 or 18 years; in fact it is considered disgraceful if they are not married by that age. They bury their dead and consider Balmik as God's brother and worship him as their prophet. They read *nimaz* (prayer) in a line headed by the Imam. The words uttered by the Imam are repeated by the congregation. While prostrating themselves they repeat the following words :—

Bálmík Kâfi Bálmík Sháfi Bálmík Muáfi Bolo momno wohi ek.

"The sweepers of the Pail Powar *got* who are followers of Guru Nanak claim to have descended from Rajputs. It is said that a Rajput woman who was pregnant threw in her lot with the Chuhras, but as the son born to her was of Rajput descent, his descendants were known as the Pail Powar *got*. They do not invite Brahmans to their marriages, but the ceremony is performed by one of their own number who is learned in such matters. They hold Guru Nanak in high esteem and consider him as their religious guide. They bury their dead. The sweepers of the Balmiki group allow members of every caste with the exception of Dhanak, Sanai, and Dhi to join their group, provided they adopt their profession. The convert is required to prepare 1¼ sers of *malida* and after placing the same under the banner of Balmik perform worship.

"Members of every religion can join the group of sweepers who are the followers of Guru Nanak. Some of the sweepers prepare a *sharbat* by diluting *bura* or sugar in water and recite *slokas* or verses, during the process. When the *sharbat* is prepared the convert is made to drink it. The *sloka* is this :—

"*Ek onkár 'sat nám', karta purhk nirbhu, nirwer, Akál murat, ajoni, sai bhang, sat Gur Parshad, jáp ad sach, jugád sach, hai bhi sach, Nának, hosi bhi sach.*"

Translation.—"He is one, Om, His name is true, He is the creator, fearless, bearing enmity to nobody. He is immortal and self-created. Worship Him, O Nanak, who was Truth in the aeons passed, Who is Truth, and who will be Truth."

"The Mazhabis pray twice a day, morning and evening.

Jhinwars.

"88. In the Rohtak District only the Mohar sub-caste of Jhinwars is found, whose eponym sprang from the sweat on the brow of God. This word Mohar or Kohar is said to be a contraction of Kandhar from *kandha*, a shoulder. This sub-caste is partly employed in agriculture, but its chief occupation is that of carrying palankeens and supplying water. Jhinwars are also fishermen and basket-makers. They worship Kalu Bhagat. Widow marriage (*karewa*) prevails in this sub-caste. In marriage they avoid two *gots*. The *gots* of the Mohar sub-caste are as follows :—

Lawsar.	Dheyanan.
Dhonchak.	Silan.
Brahiya.	Jagton.
Hairan.	Bolan.
Rohli.	

"Brahiya" is not a separate sub-caste.

"A strict *panchayat* system obtains among the Mohar sub-caste. The town of Rohtak is the *chauntra* or metropolis. Here the *chaudhri* of 84 villages, which are under the control of the *chauntra* resides. Each village sends its representatives called *sardar* or *panch* to the *chaudhri* of the *chauntra* when the *panchayat* is commenced.

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Tribes, Castes and Leading Families.

"Besides these, there are the following *thanas* in this district which the Jhinwars call *thoppas* :—

Kiloi.	Sanghi.
Bhalot.	Lakhan Mazra.
Jasiya.	Kalanaur.

"When any member of the community breaks any rule of the caste, the chaudhri of the *chauntra* holds a meeting consisting of the representatives of 84 villages and *thoppadar*. The chaudhri having taken all the complaints brought against the accused into consideration passes, after consultation with the *panchayat*, a resolution imposing punishment on the convict, which the convict is bound to undergo.

"The Mohar Jhinswars do not allow members of other castes to join them, whether they adopt their occupation or not."

Leading men and families.

89. Leading men in the countryside are conspicuous by their absence. There is no single family of marked wealth or influence; the leading one perhaps is that of the Rajput Thakurs of Kutani, of whom Thakur Jai Narain Singh, Honorary Magistrate, is the best known member. Thakur Kalian Singh, of Jahazgarh, owner of Palrah village, is a Rathor Jat, whose grandfather, Dhonkal Singh, claimed to be the lawful Maharaja of Jodhpur and fleeing from the state in a time of intrigue and civil war was sheltered by the Nawab of Jhajjar. Among the Jats Jamna Ram,* Malik, of Ahulana, commands the greatest respect, but his position is being challenged by the younger generation of a less conservative type. There are a large number of distinguished native officers and some others who have won themselves rank and position, but they are not natural leaders of the countryside. There are only six persons in the whole district entitled to a seat in a divisional durbar, and whenever a post has to be filled of honorary magistrate, sub-registrar, zaildar or safedposh, the same difficulty arises of selecting the most worthy candidate from a crowd of comparative nonentities.

Section H.—Social Life.

Proportion of males and females.

90. The number of males in every 10,000 of both sexes by the census of 1901, is shown below.

	Census of	In villages.	In towns.	Total.
All religions	1868	...	...	5,443
	1881	5,403	5,113	5,351
	1891	5,344	5,106	5,308
	1901	5,324	5,045	5,284
Census of 1901	Hindus ...	5,346	5,247	5,335
	Jains ..	5,421	5,169	5,325
	Muhammdans	5,134	4,701	4,973

* Jamna Ram died while these pages were in proof.—*E. J.*

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Taking the whole district the males compare as follows per 10,000 of the population with the surrounding districts:—

Rohtak	5,283
Gurgaon	5,233
Hissar	5,350
Delhi (excluding city)	5,350
Karnal	5,423

With the exception of Gurgaon none of the adjoining districts show so good a proportion of females; the percentage of females in Rohtak is very nearly constant in the three last census, *viz.*:—

1881	53·5
1891	53·0
1901	52·9

Distribution of population by age and sex.

91. The following table shows the distribution by age and sex of every thousand of the population for Muhammdans, Hindús and Jains, the actual number being given in table X of part B:—

Age.	HINDUS.		MUHAMMADANS.		JAINS.	
	Males.	Females.	Males.	Females.	Males.	Females.
Under 5	60	57	63	65	62	66
5—10	73	66	75	72	70	63
10—15	67	55	68	58	59	52
15—20	53	42	47	43	47	40
20—25	44	40	38	45	50	43
25—30	43	38	37	39	49	89
30—35	41	40	36	39	43	39
35—40	30	22	22	23	84	23
40—45	38	35	32	37	38	31
45—50	22	15	18	16	26	22
50—55	27	23	25	26	23	22
55—60	11	7	9	7	13	7
60 and over	27	24	28	32	19	20
Total ...	536	464	498	502	533	467

Antique figures call attention to a curious result. After 40 one would expect each year to show a decreasing number of survivors, but each caste and sex shows an increase under the heads 40—45 years, 60 and over, and with the exception of Jains at 50—55 years of age. This is no doubt an error due to an uncertainty that increases with years and to a tendency to exaggerate age as years go on, and to state the age in round numbers. Exactly similar results were noticed and discussed in the provincial census of 1881.

Fecundity and longevity both appear to be greater amongst Muhammadans than Hindus, results that have been noticed before and are probably attributable to the somewhat better nourishment, and possibly less laborious lives of the former.

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The evidence for infanticide.

92. In the abstract in the margin are shown more clearly the number of females to each 100 males at the different ages of life for Hindus and Muhammadans separately. The first object with which these figures are always scrutinised is to ascertain whether they present any indication of female infanticide. Certainly they do not, for the birth rate of girls among Hindus (and they are mostly Jats, the only class in the district that could be suspected of the practice) is comparatively high, it being a well-known fact whether as a result of deliberate elimination of female progeny in past ages, or of other physiological laws that the male birth rate is higher than the female. Custom argues against the belief no less strongly than statistics, for the purchase of brides is admitted by the Jats—with a certain amount of apology and obvious sense of shame—to be a practice that gains ground every year. It is not the figures for Hindus that require explanation, so much as those for Muhammadans. It is believed that a low degree of fecundity is accompanied and evidenced by a higher proportion of male births, and it seems possible that the matured age at which sexual relations begin with Muhammadans than with Hindus coupled with the less laborious lives of their women may account for a better proportion of female births among the former though it is certainly surprising to see the number in actual excess of the male births. The provincial totals show 95 Muhammadan girls to each 100 boys, and only 93 Hindu girls.

	Hindus.	Muhammadans.
0—1	97	103
1—2	96	104
2—3	91	103
3—4	97	108
4—5	91	95
Total 0—5	94	102
5—10	90	95
10—15	82	85
15—20	82	92
20—25	90	116
25—30	88	108
30—35	96	114
35—40	82	103
40—45	93	117
45—50	75	89
50—55	85	105
55—60	64	76
60 and over	88	112

Turn next to the subsequent years of life. In both classes there is a sudden drop in the proportion of females in the 5th year of life and in the case of Hindus there is one in the 3rd year as well. Clearly even if female infanticide were the practice we should not look for it after several years of careful nurture. A partial explanation of these figures is perhaps to be found in the famine years of 1896-97 and 1899-1900 when it is possible enough that with those who felt the keenest pinch the

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boys were better looked after than the girls, while in the case of the Muhammadans it must be remembered too that we are dealing with very small figures and are therefore especially liable to be misled in any conclusions. From 10 to 20 there is a remarkable drop in the number of Hindu women. It is probable that there really is a considerable decrease here, for this is the nubile age for Hindu girls, and there is no doubt that many fall victims to early child bearing, but it is not improbable that just because these are the nubile years the age of a good number of girls who have not yet found husbands is minimised, which would increase the apparent scarcity of girls of this age. Muhammadan girls return a much better proportion in this period, but as they normally marry later they are less exposed to the perils of child birth—and also to the temptation of understating age—during these years than their Hindu sisters. The later Hindu figures are curious in that, though from 25 onwards there is a gradual decrease as would be expected in the number of women, the periods ending with five regularly return proportionately more than do the even tens. One would expect the rule noticed above to work constantly with both sexes which would leave the proportions between them unaffected. In the case of the Musalmans the great increase of women from 20 to 45 at all events is probably explained by the absence of men of those periods of their lives in their regiments, for in the small population with which we are dealing it needs the addition of only 500 men to reverse the proportions of the sexes. Beyond 50 it is possible enough that amongst Muhammadans a woman's is really a "better life."

Single and married life. Polyandry and polygamy.

93. In the following table I abstract the percentage of Hindu and Muhammadan males and females respectively that are single or married (including of course widowed) at each period of life. The figures are important as bearing on the three questions of the marriage age (which has already been alluded to in the last paragraph) of polygamy and polyandry :—

Hindu.				Age.	Muhammadan.			
Men.		Women.			Men.		Women.	
Married.	Single.	Married.	Single.		Married.	Single.	Married.	Single.
0	100	0	100	Below 5	0	100	0	100
3	97	8	92	5—10	2	98	7	93
25	75	49	51	10—15	13	87	34	66
57	43	95	5	15—20	37	63	81	19
74	26	99·5	·5	20—25	69	31	98	·2
81	19			25—30	83	17	99	1
84	16			30—35	92	8	99·5	·5
86	14			35—40	95	5	99·5	·5
88	12	99·9	·1	40—45				
89	11			45—50	97	3	99·7	·3
91	9			50 and over.				

I have compared these figures with a similar abstract made from the census return of 1881 and find a very close correspondence, the variations showing no tendency towards a change of practice in favour of earlier or later marriage; it may therefore be assumed that, subject perhaps to some allowances for the tendency to understate the age of nubile spinsters, they represent fairly accurately the custom of the country side as to the age of marriage. The first outstanding conclusion is that the marriage age is later for Muhammadans than for Hindus and later for males than for females within each class—facts which of course need no statistics to prove them. The next point is that infant marriage is the exception and not the rule, and that even child marriage—as distinct from infant marriage on the one hand and adult marriage on the other—is comparatively rare amongst Muhammadans of the male sex. Amongst Hindus, on the other hand, though only a quarter of the men from 10—15 are married more than half are married in the next lustrum, but not till they are adults of from 20—25 does the married proportion reach three-quarters. It must be remembered too that the marriage of these statements is the *shadi* and not the *maklawa*, and that in cases of child marriage consummation does not usually follow immediately. The figures for the male population are therefore pretty satisfactory even for Hindus, but with their women of 10—15 a half are already married and in the next lustrum there are only 5 per cent. unmarried. It follows that a large number of girls have borne children by the time they are 15, and there are probably few who have not borne before 20, and it is this universal premature motherhood which is probably responsible for the waste of female life, and possibly for the lower proportion of female births. Among the Muhammadan girls only 34 per cent. are married before the age of 15, and even at the age of 20, 19 per cent. are still unmarried.

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The next fact which is noteworthy is the large number of Hindu males that die old bachelors. At 30 we still see 19 per cent. unmarried, and at 40, 14 per cent. Now assuming that all the Hindu ascetics of the district are celibate (which is not quite the case) we should get a reduction in the figures of bachelors throughout, and distributing their ages in the proportions that obtain in the whole population, we get, instead of percentages of 19, 16, 14, 12, 11, 9 in the last six ages of the statement 12, 10, 9, 7, 6, 6 per cent. of bachelors. The figures, though reduced, are still remarkable. As the proportion of bachelors at each age is successively less it may be argued that if only a man lives long enough he is sure to marry, and be regretted that we have not details of the years over 60. But I believe that the number who contract a first marriage over 35 years of age is infinitesimal, and the explanation of the successive diminution in the number of bachelors of each period of life must either be found in a reluctance to return

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oneself as single when the marriage period is passed or in the fact that the married state tends to greater longevity than the single. If this is so, the figure on which attention should be concentrated is that for the age 35—40. These bachelors will mostly die old bachelors. The Hindu generally disbelieves in the possibility of dying continent, but at the same time the people of Rohtak are extremely clean livers; the opportunities of an evil livelihood are small, and the disgrace that attaches to one great. These considerations and the figures support the belief, which most officers conversant with this tract of country have entertained, in the existence *sub rosa* of a system of polyandry. This institution is probably the first stage in development of a savage people after they have emerged from a mere animal condition of promiscuity. It is the concomitant of female infanticide. Polygamy is a later stage of comparative luxury, and indicates the ability to support a larger non-productive population. The family is the first organization, when all things including the wife are owned in common. The eldest brother is the head of the house, but the younger brothers have their rights, and the universal survival of the *karewa* custom of widow remarriage among the Jats shows how the younger brother (though now it is not necessarily always the younger brother or any real brother) succeeds to the headship of the family on the elder's death. Nothing except polyandry, which is even admitted by the people to occur though not countenanced, will explain these figures.*

As regards polygamy it is the exception for either Musalman or Hindu in the district to take a second wife except for special causes such as barrenness. The total of married persons (here of course excluding widows and widowers) are as follows :—

Hindus.			Muhammadans.		
Male.	Female.	Per cent. of women.	Male.	Female.	Per cent of women.
130,452	136,844	104	19,856	22,965	116

When it is remembered that the figures for Hindus include *karewa*-married widows, which is not marriage by selection, or election, and that a number of married men—a number which in the case of the Muhammadans would be sufficient to affect the figures very considerably—must have been absent in their regiments, it will be seen that the custom is indeed rare.

* A most respectable Jat of my acquaintance procured his son's resignation from the army because his wife could not be trusted alone; as he explained, all his younger sons were too small to assist in dealing with the difficulty.

In a criminal case of adultery the accused pleaded that the complainant was his brother's wife.

Those who want to see these and kindred topics more fully discussed should turn to the census report of 1881 to which I am indebted for practically all the results I have been able to deduce from the present returns. To the arguments there presented I have been able to add nothing new though the figures I have quoted seem to reinforce them. CHAP. I, H. Social Life.

94. Inheritance through the daughter or sister is occasionally allowed with the consent of the reversioners, and this sometimes explains the presence in the village of a sub-division of an alien tribe, though this more often reflects a separate foundation. The intruder however is often unpopular and glad to sell the land he has inherited and *bhanje ki aulad* (uterine succession) is a common explanation of individual sales. Inheritance and its laws.

Inheritance is usually *per capita* (*pagri bat or bhai bat*) but in some villages or families *per stirpes* (*bir bat or chunda bat*).

95. When a boy is born his father or grandfather goes to a Brahman and making him a small present asks him to select a name. The Brahman opens his *patra*, and having regard to the time of birth selects the initial letter for the child's name. On the 6th day after birth one of the elder men of the family chooses a name beginning with that letter, avoiding any name already given to any elder (genealogically) member of the family, whether still alive or dead. Within these limits the selection of a name is arbitrary. The child may be named after a god or goddess as Kanhaya (Krishna), Sheoji (after Shiv), Raje Ram (Ram Chandra), Devi Sahai (protected by Devi), or after a holy place as Mathura or a holy object as Tulsi (basil). Sometimes the names are selected with the object of averting the jealousy of an evil spirit. This is the explanation of such names as Molar (bought), Mangtu (borrowed), Ghasita (dragged), Budhu (stupid), Badlu (exchanged—for rice given by the mother in charity). Kurriya means muck-heap, and the child of a mother who has lost several children in infancy will be laid after birth by a heap of refuse and so named. Girls from birth are less appreciated than boys, and for their names no Brahman is consulted, but some elder woman in the house names the baby. After marriage she is generally called by the womenfolk in her father-in-law's house by her father's name with the addition of the termination *hí* as Tejahí, Lakhahí. Men will call her by her husband's name as Badlu kí. The selection of children's names.

96. The Jats are endogamous, that is to say they can marry into no other caste; but in relation to the tribe they are exogamous. Neither the boy nor girl can marry a member of his or her own tribe (*got*), nor the mother's, nor the father's mother's, nor usually the mother's mother's. The last bar is not however universal, and the restriction is apparently becoming laxer. The step-mother's tribe is also barred. No marriage will take place with a member The laws of intermarriage.

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of a permitted tribe resident in the same village: sometimes the restriction will be extended to members of such a tribe living in another village, so strong is the feeling of relationship existing among people of one village. The Nare Jats of Madana Khurd have struck up an imaginary connexion with the Kadian of Beri and will not intermarry, although their brother Nares of Madana Kalan have no such scruples. The Golia Jats will not intermarry with Dagar or Salanka who were their *jajmans* before the Golias lost their Brahminical status. Special feuds or friendships restrict marriage among other tribes, as for instance, between the Deswal and the Chaudhran and Phoghat, the Hudah and Dabas, the Gallat and Salaklan, or the Chilar and Chikara.

Customs connected with marriage.

97. The ceremonies connected with marriage are much the same in Rohtak as elsewhere. An admirable account will be found in paragraphs 317 to 332 of Ibbetson's Karnal Settlement Report. There is no limit to the number of wives a Jat may have but he seldom has more than one *byahta* (fully married virgin) wife at once, and when he does it is generally because the first wife has failed to bear him sons. On the other hand he may have a *karewa* or widow-married wife in addition. No woman can be twice married, *i. e.*, can go twice through the ceremony of *biah*. *Karewa* or widow marriage is accompanied by no ceremonies; the woman merely resumes her bracelets and coloured clothes and puts up her hair again, signs of married life which she had abandoned at her husband's death. Sometimes there will be publicity before the brotherhood; sometimes cohabitation alone is held to constitute *karewa*. Properly the ceremony can take place only with a brother's or cousin's widow. The explanation is that the tie is the agnatic tie and that the land is the property of the family. In point of fact however the widow often chooses to live as wife of her "fancy man" and to relinquish all connexion with her husband's land. She cannot be compelled to remarry, but often the influence of the family is too strong for her and she has to yield to their wishes: if the younger brother or any younger brother or the next heir is unmarried or has no children, a *karewa* marriage with the widow is more likely to take place than if he has children or is married. Often a young widow will present a petition to the Deputy Commissioner asking for sanction to marry a man of her choice, but with such applications he is wise to have nothing to do.

Castes that do not admit widow marriage taunt the Jat with the proverb :—

"A ja beti, lele phere, eh mar jae aur bahutere."

"Come, daughter, circle the marriage fire, if this one dies, there are plenty more."

The *maklawa* or consummation of marriage takes place in the 3rd, 5th, 7th, 9th or 11th year after the *biah* or *shadi*. There is luck in odd numbers. A daughter's dowry is 11, 21, 31, 41, 51, 61, 71, 81, 91, or 101 rupees, though some will go above the latter sum. Perhaps too the odd rupee is based on the same feeling which prompts the subscriber to give a guinea instead of a sovereign. It is theoretically disgraceful for a Jat to take money for his daughter from the bridegroom's parents and the better class Jats will not do this. Nevertheless the custom is extremely common amongst the poorer zamindars, and every year increasingly so. An old man, or a cripple or one-eyed boy is sure to have to pay heavily for his bride. There is a movement among the Jats at present, led largely by the Arya Samaj, to reduce the expenditure at every stage of the marriage procedure, and to eliminate the grosser ceremonies that accompany it.

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Further information on this and similar points, both as concerning the Jats and the other chief tribes of the district will be found in *Riwaj-i-am* or record of customary law for the district.

Joint family life.

98. The joint family system properly so called is not found amongst the Jats, but it is common for several brothers, and even occasionally for cousins, to live together and farm the land jointly. More often the land is managed jointly while the owners live separately either in separate buildings or in separate houses with a common yard. Partition of the land however becomes every year more frequent.

The houses of the people.

99. The adobe houses are as a rule comfortable of their class; an admirable description of them was given by Mr. Fanshawe in his Settlement report and may be reproduced here.

"The villages of the Jhajjar *tahsil*, which have thatched and sloping roofs to the houses, are not unlike river-side villages in the Punjab, but they are more regularly built, and the immense open cattle yards of the latter are not found in them. The villages elsewhere throughout the district are of one special type, which deserves a full description. On approaching them it is seen that the roads, where they converge on the village or village-jungle, are flanked by banks and thorns, in order to prevent the cattle, on their way to grazing, from breaking into the fields. The jungle itself generally encloses the village on every side, but sometimes it is confined to one or two sides only, and elsewhere the fields come up to the village walls almost. Scattered round about are the tanks (*johars*) for the cattle, and into which the rain-water, caught by the jungle-lands, drains; some fine trees will be found on the banks here, one or two wells often handsomely finished with masonry platforms and superstructure and perhaps a masonry *ghat*. Close round the skirts of the village are placed the enclosures for fodder and fuel (*gatware* and *bitore*), strongly fenced with thorns, resounding in the morning with the noise of the chopping of fodder, and at times full of women arranging the cakes of dried fuel, or preparing to carry them off in baskets to the houses. A ditch nearly always surrounds the village itself, and the

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"outer walls of the dwellings are completely closed towards it, except round some open space, into which the doors of the houses open, and where the streets debouch. The roads leading to the village are generally broad enough to admit a cart up them; they often end in a blind alley, each sub-division of the village being cut off internally from the rest. The doorways opening on to the streets are usually handsomely made of wood. Inside is the courtyard in which the cattle are stabled, and beyond this the room where the household live; in many cases the door opens into this room itself. Through the gloom of the smoke, due to the meal which is cooking, it may be seen that substantial wooden pillars support the roof, and that throughout the room brass dishes and pots, spinning wheels, baskets, receptacles of grain, etc., are scattered about in comfortable confusion, while the subdued murmur of the grinding of the corn-mill is heard from some hidden recess. A ladder connects the roof with the ground through a trap-door; on the top of the house fodder is stored, cotton and grain are placed to dry, and the family sleep in the hot weather. The village rest-house (*paras*) will be found situated outside the walls or in the middle where several roads meet. Before it, on the platform, are beds and cooking pots for the use of travellers, on whom the barbers and chamar, whose turn it is, wait. In the poorest villages the rest-house is merely a large open shed. But in most it is handsomely faced with wood-work, and part of the walls are brick built; while in many the rest-houses are made of masonry throughout, and the plastered walls are decorated on their exterior with pictures of tigers and horses, elephants, and railway trains, Hindu gods and British soldiers. The house of the carpenter will be discovered by the wood collected round it, and that of the blacksmith by the little furnace below the trees in front of it; the oil-man may have a buffalo at work on the mill: the dyer's dwelling is recognisable by the skeins of bright colored threads hung out to dry; and the pony of the barber will announce where that official lives. The trader will be found cleaning cotton outside his shop, whose wall is adorned with texts and the blood-red hand (ominous emblem! called *thapa**), or squatted inside amid grain bags, oil jars, and multifarious ledgers. Outside the village walls, and often in a separate colony beyond the village ditch, the houses of the menials will be seen, those of the chamars with high-smelling tanning vats, and skins full of curing matter hanging from the trees, and those of the dhanaks with the webs stretched in front of them, and the women and men going up and down, and twisting the threads or brushing them into regularity. The potter's house, in villages where he exists, will also be found outside the walls, surrounded by broken potsherds and asses. Pigs and chickens rush wildly about at the sight of the stranger and his horse, and dogs set up a hideous clamour on every side. Riding through the village you are probably looked down on by monkeys from the roof-tops; long lines of women and girls will be seen carrying up water in brass or earthenware vessels from the tanks; an odd cart or burthened man will come up with a load of fodder; cattle stand round about the tanks and in the open space before the streets, and children clad principally by sunshine, roll in the dust and play hockey (gend kuli), tip-cat (bitti danda), or blindman's buff (aukh michkar). In the morning and evening, as men go forth to their work and return again, the scene is very animated; but at noon-day the village seems almost deserted, except for the smoke of the fires on which the evening meals are simmering."

* The *thapa* is a sign of rejoicing and signifies the birth of a male child in some one of the houses to which it is affixed.

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The appearance and construction of the villages.

100. Towns such as Rohtak, Mehm, Jhajjar and others consist mainly of substantial brick-built houses, while as every man's ambition (save in the rich village of Samri where a proverb bodes desolation for the man who wastes his substance on "pakki haveli, pakki roti") is to build himself a brick house, a number of fine houses are to be seen in all the more flourishing villages, and the growth of prosperity that has followed the extensions of the canal since the settlement of 1878 may be traced in the construction of such buildings. Mahmudpur in Gohana is built almost entirely of brick houses, but they are not of to-day or yesterday and the people attribute them to the rich days of the old canal before the realignment and remodelling reduced their supply of water; but the argument is probably false and such villages were built in days when there was no canal and the manure which is now needed for the fields was then cast on to the kiln. Fine village rest-houses (called *paras* and occasionally *chaupal*), often one for each sub-division of the village, and many picturesque temples and *ghats* down to the tanks are to be found among the well-to-do villages, especially in the canal tracts. Right on the Panipat road Mundlana has lately erected a new *paras*, each pillar of which took six bullocks to draw it and which has cost Rs. 7,000 to build and will cost some Rs. 2,000 more to plaster and decorate, *more rustico*, with tales from Hindu mythology, with pictures of the train, perhaps some scenes from the daily life of the village, and grotesque representations of the British soldier or a *sahib* and *memsahib* with their attendant dog, while Kharkhara in the Rohtak *tahsil* in one year since the recent introduction of the canal erected three handsome *paras* at a cost of not less than Rs. 2,000 each. The *shivalas* are raised usually by pious *baniyas* and particularly fine examples of this architecture, indigenous and dignified, are to be seen in Gopalpur, Kathura, Dighal and Beri. The tanks (called *johars*) form a special feature of the district; round the larger villages as many as seven or eight will be found, some set apart for steeping the fibre-plants, some for the cattle and some for human use, though often enough cattle and men bathe and drink promiscuously. Specially fine tanks are to be seen at Sampla, Kanhaur, Bainsi, Dighal, Bhawar, Rindhana, Gohana, and many have been improved as famine operations. A curious custom prevails of setting up a stone near the edge of a tank which is called *johar ki bahu*, the tank's wife. The underlying idea is apparently that everything in nature should be mated. The tank and *bani* at Mathind are sacred to Markanda, a *rishi* whose temple adjoins and who is worshipped on *Magh* and *Bhadon* 6 *Sudi*. The Kamla tank at Ahulana is the Mecca of the Ghatwals and the cry of "*Eh Kamla mai*" would find a lost child of that tribe in the very crowd of Hardwar. Fine masonry tanks are to be seen at Jhajjar, Chhuchhakwas, Beri, Bahadurgarh and Rohtak.

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Furniture of the houses.

101. In every house there will be found for each grown up person a bed (*khát*), ranged by day in line in the lane outside, a corn-grinder (*chakkí*), a pestle and mortar to grind grain (*músal* or *músli*, and *ukhal*), the latter now-a-days often of stone costing Re. 1 instead of wood—a spinning wheel (*charkhá*) and cotton-cleaner (*belan* or *charkhí*); along the walls are earthen bins for grain, called *ko'hí*, *kuthlá* or *kuthlí* according to size. A number of cooking vessels, cups and plates (which are of brass in a Hindu's and of tin in a Muhammadan's house) are scattered about the room, the commonest of which are trays or plates called *thál* and *tháli*, large brass pots for water or *ghi* called *tokná* and *tokní*, the *ghilrí* for melting *ghi*, and cups called *bakhaurá*, *belwá*, *katorá* and the *lotá* of the Punjab, here named *gadi*. The iron plate for baking bread (*táwá*) will be upon the hearth. Hard-by will be the *kadhau ri* for boiling milk and the churn or *biloní*. Baskets of many kinds and names will be found about the house, the baby's basket which is carried on the mother's head out-of-doors and swung from the roof at home (*pálna*), baskets for keeping clothes, carrying Ganges water, collecting *jal* berries for seed, for taking food to the fields, and for keeping cotton for spinning*. Both earthen and brass vessels are used for bringing water from the well, but the former is cooler for storing in the house. The dress of the people is simple, but its gradations are sufficient to reveal the status of the wearer. The men wear a loin cloth and a vest (*kamrí*) and a sheet (*chádar*—if double called *dohar*), a turban, and shoes (*pátan*). The plain turban of younger men is called *págrí* and the twisted one of the older persons *khandwa*. The highly coloured turban of young bloods is *chíru*. Malik Jats are fond of affecting a red *págri* as a sign of their superiority. The better class of people often wear a long coat, and a *dopatta* or shawl across the shoulders is convincing evidence of respectability. The women wear a petticoat or *gágrí*, a bodice or *kurtí* till married and thereafter an *angí* to cover the breasts, and over the head an *orhná* or sheet, often worked in crewels on one or both edges at home, and often a bright one of foreign make. These too are frequently decorated with bosses and fringes of silver. The Ahir woman may always be recognised by her blue shirt and red *orhná*, while the Muhammadan wears trousers, generally of dark blue. A full set of women's clothes is called *til*. The value of a man's or woman's clothes varies widely according to its quality, and if made of the commonest village-spun cloth can be had as cheap as Rs. 2 or 3. This would not include the *razáí* or padded quilt for winter and night use.

Jewellery and ornaments.

102. Amongst the Játs married women, whose husbands are alive (*sohágan*), display a great deal of jewellery, often of a value exceeding Rs. 100. Commonest among this are the silver bangle,

* For the names of these and other articles of daily use see the 'Jatu Glossary.'

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(*pachhelí*) worn immediately above the glass bangles which the widow must break off her wrists, and the massive wristlet called *kangní*; the *báju band*, or *báju chauk*, *báju phúl*, *tád* (put on only after *makláwá*), a string of rupees called *báju*—these decorate her shapely arm; the plain anklet *kari*, and the *bákrí* going under the ankle; *bújní* (studs) and *dándá* (big ornamental rings) worn in the ears, and the large nose-ring called *nath*. The latter is assumed only after marriage, till when the hole is kept open by a plain ring, (*dándí*) or a wad; a variety of finger-rings, plain and ornamented, with different names to each; the massive silver necklace (*hanslá*), or the long hanging string of rupees, (*jhalrá*). Even the arm holes of the *angí* may be decorated with silver.

Men do not wear much jewellery except on festal occasions when gold necklaces and ear-rings are often seen; but a single *kará* round the right ankle only, small ear-rings called *murkí* and a plain necklace called *kanthí* are common. Boys and men often wear a single rupee round the neck attached to a string as a prophylactic, and the young men are very fond of a handsome silver chain (*tágrí*), worn round the hips. The headman's signet ring, which it is considered somewhat presumptuous for others to adopt, is called *mohar*. Social custom regulates strictly the jewellery that may be worn by the lower classes, and caste as well as status can often be told by the ornaments worn; for example, no chamar woman can wear anklets.

The food of the people.

103. The food of the people is simple and of little variety. Two or three meals a day are eaten, sometimes four, according to the seasons of the year and the work to be done. The morning meal, often taken to the fields by the housewife, consists of three or four cakes of the grain in season, and the evening meal of *rábrí* (gram or *jowár* allowed to ferment in butter-milk and then cooked), or in winter of a porridge (*khijrí*) of *bájrá* (millet) and *mung* (pulse); of flours *bájrá* is preferred, though *bejhar* (gram and barley mixed) and *jowár* are often used. Wheat flour is little used by the farming class except when a visitor is expected or the Brahman is fed in the time of *kanagat*.* Vegetables (*ság*) and pulses are eaten with the cakes and in its season a good deal of sugarcane is munched, a necessary protection against the cold rather than a luxury. Large quantities of milk and butter-milk are consumed daily, and salt and seasonings are freely used. A few melons and roots are grown by *malis* and bartered in the villages for their weight in grain. Animal food and strong drink are unknown except to a few of those who have served in the army. A man eats more than a woman, but the Jat calculates a consumption of a *ser* of grain a head *per diem*, and explains that what he saves from this the

* The first fortnight of *Asoj* when Hindús feed the Brahmans in remembrance of their departed kinsmen, on the dates corresponding to those of the month in which they died.

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dog takes. The people are much addicted to the use of tobacco and chamars are perfect slaves to the pipe. Women do not touch it.

The daily task.

104. Of the daily task Mr. Fanshawe gave the following admirable picture:—

"From the day that he is old enough to control unruly cattle" or, it may be added, twist hemp ropes" and is considered worthy of some scanty clothes and a pair of shoes,—the life of the Rohtak agriculturist is one monotonous round of never-ceasing work. The fields must be ploughed and prepared at least three or four times every harvest; the crop has to be sown, weeded, and protected from numerous enemies, winged and four-footed, a long and most wearisome task; it has to be cut, to be threshed, and the grain and fodder have to be carried to the village. Then the ground has to be cleared again of the thorn and *pálá* bushes; the leaves of the latter have to be beaten out for fodder for the cattle, and the thorns have to be carried to the fences or enclosures, and then it is time for the land to be got ready for the next crop. The cattle must be seen to and tended daily; money must be earned by taking off the young stock to sell at the fairs, or by carrying grain for the traders to the distant markets; in the well villages the wells have to be worked and in the canal villages the water has to be watched and divided and laid on the fields. The sugarcane crop with the peeling, carting and crushing of the canes forms a three-weeks task, and at intervals it may be necessary to drive the cattle off to the hills in order to save them in a year of drought. To the very last days of his life the Jat must do something: few, perhaps, live to a very old age, but those who do, must turn to the tasks of childhood again—herd the cattle, rock the babies, and even turn the spinning-wheel*. The women work as hard as the men, if not harder. The heavy tasks of bringing in wood and fuel and water fall on them; they have to cook the food, and carry it daily to the fields; they have to watch the crops; to them the peeling of the sugarcane and picking of the cotton belongs; and when there is nothing else to do, they must always fill up the time by tasks with the spinning-wheel. If Jats do not sleep soundly of nights, it is not for want of hard physical labour."

Divisions of times, etc.

105. Time is calculated in two ways, either by division of the day and night into eight *pahrs* each sub-divided into 8 *gharis* (22½ minutes), or by local calculation as follows:—

1st watch of day		*kallewár.*
2nd	do.	*dopahrá.*
3rd	do.	*din dhalen or din dhalá.*
4th	do.	*din chhip gayá.*
5th	do.	*pahr rát.*
6th	do.	*ádhí rát.*
7th	do.	*pahr ká tarká.*
8th	do.	*din nikal rahná.*

From 12—2 A.M. is *ádhí dhalen; pile bádal* is an hour before sunrise; *handí wár* is about 4 to 6 P.M.; just after sunset is called *gandholak*; lamplighting or evening meal time *rotiyán ká bakat, ghás túk ká bakat* or *díwá bale.*

A few Jats, who have come in contact with English ways in the army or elsewhere, use the divisions of the western clock.

* I have never seen this. The man who hangs near the women at the wheel is called a *zandná mánus*, or effeminate fellow.

CHAP. I. I.

Section I.—Language and Literacy.

Language and Literacy.

The Játú language.

106. Geographically the whole of the district falls in the Bangar or highlands lying between the Khadir of the Jamna on the east and the Hissar-Hariana tract. The language spoken by the people of these three tracts (excluding the country south of Jhajjar town), is with almost imperceptible modifications from village to village, one and the same. It is known as Bángarú, Hariání or Játú, and in Hariána as Deswálí or Desárí. In Rohtak, it is generally called Játú while in Delhi it sometimes takes the name of Chamarwá from the Chamars who also speak it. The Chamars, however, speak it ungrammatically, making, for example, mistakes in gender. The language is a dialect of western Hindi modified on the one hand by the disturbing influences of Panjábi in the north and on the other by the Ahírwátí dialect of Gurgáon in the south which is classed by Dr. Grierson as a form of the Mewátí dialect of Rájasthání. South of Jhajjar the dialect rapidly passes into Ahírwátí, the distinguishing note of which is the substitution of *o* for the final *á*. If an Ahir wishes to say he has had a good crop of *bájrá* he will say "*baro áchcho bájro huo.*"

Játú is a difficult language to understand and acquire. It is spoken very broad and with a drawl. 'Good' is not merely *áchhá*, but almost *áachchá*. The oblique plurals of nouns end in '*án*' and not '*on*,' the verb substantive is *sún* not *hún*; the past participle is *máriá* not *márá* and the future *máranálá* not *márnewálá*. *Ne* or *nai* is at once the sign of the agent case and of the dative-accusative, *ko* being an imported termination, while *te* or *tai* is the proper form for the ablative *se*. The demonstrative pronouns have a distinct feminine. The language is full of Sanskrit and Parkrit forms and the new comer who has been nurtured on the Persianised Urdu of the *munshi* is for a long time at a loss to understand the Játs. When in the summer of 1900 it was thought to kill two birds with one stone by importing famine-stricken Jats to do cordon duty on plague-infected villages in Jalandhar, it was found that they could not make their wants intelligible either to Europeans or Indians on plague duty.

The language has no literature, but is rich in proverbial lore. It has few songs or stories. A Játú glossary, containing many of the words of the country-side, illustrated by proverbs, and some grammatical notes, is nearly complete and will be published with the assistance of the Panjab Government. It is hoped that it will be of assistance to future generations of Rohtak officers, and it will illustrate much that may be obscure in the present report. So local are some of the words used that a glossary should really be compiled for one given typical village, but time has not allowed me to concentrate the work in this way.

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Language and Literacy.

The Játú language.

The census of 1901 returned no one in the district as speaking either Ahírwátí or Bángaru, Haríání or Deswálí, but 629,421 out of the total population of 630,672 as speaking Hindustání! Dr. Grierson, who has kindly shown me an advance manuscript of his coming volume of the Linguistic Survey dealing with this part of India, puts the number of persons speaking Játú (excluding the old Jhajjar *tahsil*) as 495,972.

Literacy of the people.

107. The census shows only 17,067 persons, of whom 298 are females, as literate. Of these 4,717 are literate in "Urdu or Hindustání," 2,998 in "Hindi or Bháshá," 34 in Gurmukhi, 9,916 in "Lánde or Maháјani," 391 in "other languages" and 848 in English. The extent of literacy often extends to little or nothing more than the ability to sign one's name, and less than 3 per cent. of the population is classed as literate. More than half the literates qualify in Mahájani. If we deduct these from the literate and the total number of Mahajáns from the total population, the literacy of the remainder of the people falls to 1·2 per cent.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture, including Irrigation.

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Agriculture Including Irrigation.

The soils of the district.

108. The surface of the country, though flat, everywhere undulates more or less and a perfectly level stretch of any great extent is rare. In the settlement of 1878 much attention was paid to differences of soils which were classified under names introduced from the then North-West Provinces. The main soil of the district, a good light-coloured alluvial loam, which with sufficient moisture yields splendid crops in return for little labour, was termed *rausli* and the light sand of the ridges *bhur*, while two clay soils were distinguished according to their tenacity by the names *dákar* and *matiyar*, the former splitting into fissures after irrigation. The clay soils exist only in depressions to which the greater part of their argillaceous matter has been washed by rain from the surrounding higher lands, and are found chiefly along the drainage lines or in the naturally flooded (*dahri*) depressions of Jhajjar. The people recognise clearly that the main practical distinction is between irrigated and unirrigated land, though different fields will according to the greater or less tenacity of their soils, produce varying crops with varying falls of rain, and for this reason in the recent settlement the only rain land soil which has been specially distinguished is the poor light *bhur*, while the rest have been classed together as *barani*. The whole of the soil contains salts in greater or less degree and throughout the district it is the presence of canals or rainwater tanks on which they are sunk which keeps the drinking wells sweet; and a sweet well soon turns to brackish and even to salt if this influence is removed. Some taste vapid, some brackish, some like pure brine, while there are in Zahidpur wells from which salt is produced by evaporation. Many wells too are called *telia* and the water of these has a curious oily scum very visible in the tea-pot. The village where the sub-soil water is brackish is called *khára biswa* by the people.

Saline efflorescence.

109. *Reh* or *shor*, is to be met with both in the canal tracts, and where the wells are brackish. The evil is not very serious and is certainly less than it was before the remodelling of the canal. Sarsadh and Busanah in Gohana *tahsil* are the worst affected villages, but even there there are signs of improvement. In Chamari of Rohtak *tahsil* however the mischief appears to be on the increase.

Systems of cultivation of different crops. —Irrigated crops.

110. The following account of the system of cultivation in the district is reprinted from the settlement report :—

Cane cotton and wheat are of course the chief irrigated crops. With the exception of an occasional acre on the wells or floods of the *dahri* tracts cane is entirely a canal crop. Wheat is mainly a canal crop, though a little is grown on the Jhajjar wells, and after the subsidence of the floods, when it is usually irrigated by bucket-lifts. If grown *barani* it is so generally in the form of

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gochni, so that if the wheat fails the gram may spread and take its place. Nearly half the barley of the district is found on the Jhajjar wells of which it is the crop *par excellence*. As a *barani* crop it is preferred to wheat, withstanding drought better and needing less tilth, but, like it, is often mixed with gram, when it is known as *bejhar*. The pulses are usually sown mixed with millets, *mung* and *mash* with *jowar*, and *moth* in lighter soil with *bajra*. *Gowar* is mixed with both. Pulses generally are known as *masina* or mixtures and when themselves mixed together, as they often are in Jhajjar, as *dhangrala*—in which form they are usually sold to the *baniya* and by him as *moth*, the pure crop being called *gori moth*. Cotton is primarily a canal crop, but in a year of good early rain-fall a considerable quantity is grown *barani* in the stiffer soils of the northern part of the district where, as in 1909, it sometimes answers better than the canal-sown crop.

Cane is grown in soil most carefully prepared and heavily manured. The ideal of ploughing is expressed in the proverb: *Nau bar ganda, das bar manda*, "Nine ploughings for cane and ten for wheat." After the plough follows the clod-crusher. The allowance of manure is from ten to thirty cart-loads an acre. A week after sowing the soil is broken up by hand, before the cane has sprouted; this is know as *andhi kodha* and after it has sprouted the *motiya* grass and other weeds need constant removal, involving in good tilth 10 or 15 weedings, though it often does not get so much. The clod-crusher follows the weedings until the crop is about two feet high. Sown on a *palewar* (preliminary watering) it needs three more waterings before the rains break, when, if the monsoon is full, it will not be watered again until the end of August: two more waterings are given after that if possible, and if the monsoon is poor it must have water in *Bhadon* to succeed.

It follows from the preparation the soil requires, the time the crop occupies, and the demands it makes upon the strength of the soil that it is usually followed and often preceded by a fallow, (as the crop is counted as a *kharif* crop there is always a paper fallow in the *rabi*, whatever happens); the most approved rotation is to give two fallows after cane and then sow wheat but there are villages where cane follows cane as soon as it is off the ground with no real fallow, for several years—a practice not to be commended.

Cotton is a crop which involves far less labour: two or three ploughings suffice, even when the land is *thápar*, that is, consolidated by having last borne a *kharif* crop or an irrigated *rabi* crop; but if that crop has been cane, the presence of manure in the soil reduces the number of ploughings. If the soil is *umrá*, that is, loose from having borne an unirrigated *rabi* crop, especially gram, one or at most two preliminary ploughings suffice. Irrigated cotton is sown after a *palewar* from *Chet* to *Jeth*. It needs the

kor (first watering after sowing) in *Har*, another watering in *Sawan* and a third in *Bhadon*. By far the most important is the *dusra pani* of *Sawan*, and if rain does not fall at that period and the canal supply—as not infrequently happens towards the tails—is short, it goes ill with the crop. Rain in *Asoj* spoils the crop, and water after *Bhadon* makes wood not cotton, but it is a common practice when the cotton is beginning to be picked to put on water and sow *methi* broadcast : a tenant will pay the land revenue of the field for the year for this privilege, and in the same way a man will give his field free of rent for gram to be sown in order to render the soil *umra* and more fit to bear the cotton crop. Cotton requires three or four weedings.* It will often receive a little manure, even when sown *barani*. The seed, which is sown broadcast, is first mixed with animal manure to start germination. Like sugarcane the crop needs rain, and artificial flooding is not enough to ensure a return. In *barani* lands cotton will often be followed by gram : on the canal by *methi*, *masur* or even wheat. It is no uncommon sight to see *methi* and *masur* growing up before the bolls are all picked and the cultivator of the former may be different from the owner of the cotton crop. More often, however, the ground is allowed a fallow or given two fallows and then sown with wheat.

Wheat itself, as noted above, needs a deal of preparation of the soil† but thereafter its cultivation is easy. It is seldom weeded, never more than once. The chief weed is *batua* and as that is picked for *sag* (greens) the weeding that it gets involves no extra labour.

Sown on a *palewar* in *Khatak* or *Maghair*, it gets the *kor* in *Maghair*‡ or *Poh* and *dusra pani* in *Magh*. Once in ear it needs no more water, but generally a third watering in *Phagan* is required before the ear forms. Wheat is most commonly followed immediately by cotton. It is doubtful if the sequence is a good one but the demands on the irrigated soil leave no alternative.

On the wells both wheat and barley are preferably sown without a preliminary watering ; the more brackish the well the more essential is it that the crop should germinate on the moisture of the rains, and be later refreshed by timely winter rain. Barley takes less water, ripens earlier, and is more immune from damage by the scorching winds of March. It dislikes brackish water too less than wheat and hence its preponderance is most marked in the Bhur circle. Wheat requires 4 or 5 waterings after germination if it has to depend entirely on the well and barley 3 or 4, the daily capacity of a bucket being from $\frac{1}{4}$ to $\frac{1}{2}$ an acre. The tilth is careful

* *Naulai nah kari dopatti, kya chugegi kupatti.*
If you don't weed it when two leaves high, what will the shrew pick ?.

† *Gehun khana chhaha tha, sadh men kyon nah baha tha.*
If you wanted to eat wheat why didn't you plough in *Har* ?.

‡ *Maghsar men nah diya kor, kiya tere baldan legaya chor ?*
Not given the *kor* in *Maghair* ? What, had a thief stolen your bullocks ?.

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except where the crop is committed to the mercy of Rajputs or Pathans, and the soil is usually heavily manured, in the case of wheat always so: authorities differ as to the value of manure for barley on brackish wells. Once the crop has germinated there is little labour beyond that involved in irrigation, for weeding is little done. The *batua* is indeed gleaned for the pot, but the *khartua* and *piaza* are as often left as removed. In most well villages outside the Dahri circles the water runnels require, owing to the lightness of the soil, to be puddled with clay each time they are used, which is a tiresome addition to the labour of the well.

Rain-land cultivation.

111. The *barani* cultivation is very simple, the stiffer lands going under *jowar* with its mixtures, or cotton, and the lighter under *bajra* and its mixtures. Both millets are usually sown with the drill, though on uneven sandy land *bajra* is sometimes thrown broadcast. The good husbandman ploughs all land not under gram in the winter, as next year's millets are improved if the land is turned when cool. In *barani* villages *bajra*, like cotton, will often get a little manure, though there is the danger of the crop being burned by this if the rainfall is scanty. *Jowar* is an exhausting crop and generally demands a following fallow though gram and even *gochni* will occasionally be sown after it if conditions are favourable. *Bajra* is followed by gram whenever the monsoon conditions permit, but this means scant ploughing and is the reason why so much of the gram of the district is a ragged crop and the normal outturn is low. The best gram is that grown *bhadwar*, that is on a fallow when the soil has been ploughed in *Bhadon*. It is a delicate and uncertain crop. It has great power to resist drought but will finally succumb with a rush: it is easily nipped by frost or burned up by cold winds. It is dear to all the burrowing and nibbling orders of creation. In 1909, it fell a prey to grasshoppers, and in 1910 to field-mice.

Like gram, *sarson*, to do well, should be sown *bhadwar*, and the difference between the crop so grown and that grown as a second crop is very noticeable. Of fibres *sani* (*crotolaria juncea*) is usually grown wet or dry in small separate plots and *san* or *patsan* (*hibiscus connabinus*) around the edges of sugarcane fields. *Til* is grown amongst cotton, irrigated or not as the case may be.

The precariousness of the rainfall usually ensures ample fallows for *barani* crops and this enforced rest is the reason why the yield, when crop there is, is comparatively good.

Population engaged in, or dependent on, agriculture.

112. By the census of 1901, of the population totalling 630,672, 385,194 persons are engaged in, or dependent on, pasture and agriculture. Of these 124,964 are actual male workers, 51,008 female workers, and 209,222 dependents. It is surprising to find the female workers returned as so much fewer than the male workers. This takes no account of the menial classes who are

primarily engaged in ministering to the needs of agriculture, *i. e.*, the carpenter, blacksmith, and leather workers. These number (including their dependents) 7,597, 5,484, and 38,354, respectively, and bring the grand total up to 436,629. Of persons not engaged in pasture and agriculture 5,373 are actually returned as partially agriculturist. Roughly speaking then two-thirds of the population is dependent on agriculture. The number of money-lenders and bankers with dependents was 9,434 and they again are largely concerned in financing agriculture.

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113. In paragraph 79 of his settlement report Mr. Fanshawe gives a table of the area occupied by different crops. He did not consider it correct in all particulars, and it is apparently the record of a particular year's sowings. The present records show the area of each staple sown, matured and failed, but when settlement operations began the old procedure was still current by which matured crops alone were classified by their kinds and failed crops were lumped together in one column. The figures here compared with Mr. Fanshawe's are the averages of the seven years 1898-99, 1900-01,—1904-05, 1906-07, which were selected as together representative of normal conditions.

The principal crops grown.

Last Settlement.			Now.	
	Crop.	Area.	Area.	Crop.
Autumn crops.	Great millet (Jowar)	371,826	145,411	Jowar.
	Bulrush millet (Bajra)	260,793	210,904	Bajra.
	Mung	1,421	14,339	Mung.
	Moth	10,278	3,744	Moth.
	Mash	691	986	Mash.
	Gowar	12,099	35,474	Gowar.
	Sugarcane	14,908	22,324	Sugarcane.
	Cotton	44,126	56,433	Cotton.
	Indigo	1,387	2,571	Indigo.
	Rice	4,327	453	Rice,
			39,627	Fodder.
			7,707	Others.
			539,973	Total crops matured
			205,306	Failed.
	Total ...	721,856	745,279	Total crops sown.
Spring crops.	Wheat	36,175	54,223	Wheat.
	Barley	20,280	28,053	Barley.
	Gram	107,418	101,454	Gram.
	Gochni	17,318	13,094	Gochni.
	Tobacco	170	310	Tobacco.
	Sarson	1,473	8,139	Sarson and taramira.
	Vegetables	645	1,424	Fruits, vegetables and roots.
	Mixed barley and wheat		1,681	Fodder.
		661	2,896	Other rabi crops.
			211,274	Total crops matured.
			49,903	Failed.
	Total ...	184,889	261,177	Total crops sown.
		...	751,247	Total matured of year.
	Other crops, harvest unspecified ...	2,243	255,209	Failed.
	Grand Total ...	908,988	1,006,456	Total sown of year.

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The figures show an increase in sowings of 10·7 per cent. as compared with an increase of 6 per cent. in the total cultivated area. Mr. Fanshawe, however, considered his figures below the mark, and a comparison of seven years' average, even if the result is a reliable and normal one, is not of great value with the results of a single year. It is natural enough that the increase of crops should be greater than that of cultivated area owing to the extension of irrigation. Marked increases are shown in cotton, cane and wheat, the growth of these valuable staples being even greater than appears from the figures as those of last settlement include and the present exclude the failed areas. This is purely due to the extension of irrigation. Rice is disappearing with the disappearance of the unhealthy swamps and excessive irrigation by the aid of which it was formerly grown. Indigo is shown to be more extensively grown than at last settlement, but this too is really a vanishing crop. Its price has always fluctuated wildly, and the adoption of the synthetic dye has made its culture a more precarious speculation than ever. It is grown for seed only, though latterly it is said to have been tested as a fodder crop. Gowar too is grown as a fodder crop being little if ever used for human consumption. The decrease in millets is probably exaggerated by the figures, though to some extent they have no doubt made way for irrigated crops. A portion of the crops now recorded as fodder, and the greater part of the kharif failed crops must be credited to their present account. It is noteworthy that in the selected years more than one-fourth of the crops of the district were recorded as failed.

The average outturn of different crops.

114. A detailed account of the estimated average outturn of the principal staples will be found in paragraph 31 of the settlement report. The figures are as follows in hundred weights per acre the variations being considerable in different parts of the district:—

	Cwts.	lbs.		Cwts.	lbs.
Sugarcane	23	24	to	16	8
Cotton irrigated	5	64	to	3	64
" dry	2	96	to	2	16
Indigo	6	48	to	6	28
Jowar irrigated	8	4	to	7	16
" dry	4	52	to	3	64
" on sand	2	96	to	2	76
Bajra irrigated	4	52	to	4	32
" dry	3	104	to	3	24
" on sand	3	24	to	2	16
Mung, moth and mash	4	52	to	2	16
Gowar	4	52	to	2	76
Wheat irrigated	10	80	to	8	64
" dry	6	88	to	4	32
Barley irrigated	10	80	to	8	104
" dry	8	64	to	5	40
" on sand	5	...	to	3	64
Gram	5	...	to	4	52
Gochni irrigated	10	40	to	8	64
" dry	6	88	to	5	...
Sarson irrigated	4	32			
" dry	3	84	to	3	42

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The extension of cultivation in recent years.

115. The development of resources that has occurred since 1868 is shown in Table I of Part B.

	Acres.	Increase per centum.
Cultivation of 1862*	677,555	...
1878-79 (settlement)	906,351	34
1888-89	932,874	3
1898-99	960,389	3
1909 (settlement)	963,664	3

There is very little room left for extension now, the greater number of villages having reduced their available waste to the very minimum required for the support and exercise of their cattle and as a catchment area for the tanks, while the large uncultivated areas in the *dahri* tract of Jhajjar are hardly suitable for cultivation and the population too is not strong enough to bring them under the plough.

Agricultural implements.

116. Little or no progress has been made in the selection of seed or the improvement of agricultural implements. The varieties grown are those that have been seen in the district for a hundred years past, for the people are very conservative and unprogressive, and the crops suit the soil well enough. Seed is usually purchased from the local *baniyas* who make no attempt at selection, while complaints are made that the ginning mills from which cotton seed is largely purchased mix good and bad together indiscriminately.

With the exception of sugar-presses the agricultural implements seem largely stereotyped. A few are fashioned by the agriculturists themselves, but the bulk of them are made by the village carpenter, blacksmith and leather-worker in return for their customary dues. Only the labour of making and repairing is borne by the two former and the zamindar will have to pay the cost price of the materials used unless he provides his own, though the *chamar* finds the leather for the *sánta* and *narka* (goad and thong).

The repairs of a cart are considered an exceptional charge and for these the carpenter is paid, nor is he usually held responsible for the repairs of a *ghirri* though he will replace the pins free.

The following list comprises all the implements in common use:—

Hal, a plough.

Maij or *sohágá*, flat clod-crusher.

* (Figure approximate; see paragraph 98 of Mr. Fanshawe's Settlement Report).

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Ghirrí or *kolhú* round clod-crusher.
Dránti, a sickle.
Gandási, a long handled chopper to cut thorns or sugarcane
Kuhárí, a hatchet.
Phálá or *kassí*, a large mattock-spade.
Khurpá, a grass spud.
Dikrí or *jíndrálá*, a drag rake dragged by men for levelling high land.

Gorí, a similar instrument, but dragged by bullocks.
Kasolá, a large mattock for weeding cane.
Kasolí or *khudálí*, a smaller mattock for weeding cane.
Gádí, a cart.
Ladhá, the same without side wattles.
Manjholí, a small cart, used as a carriage also.
Tanglí or *jelí* (*dosang*), a two-pronged fork. If four-pronged it is specified as *chausang*.

Sántá, an ox goad.
Bel, a chain used to secure cart bullocks at night.
Belan, hand ginning mill, also sugar-press.
Boyá, a small basket to take seed or food to the fields.
Charkhá, spinning wheel.
Chháj, winnowing basket.
Dál, a bucket for lifting canal water.
Dráwá, a scarecrow.
Gharaunchí, a stand to prop a cart when out of use.
Kachaulí, a bowl used as a water clock.
Kolhú, a sugar-press.
Palrí, a basket holding 10 or 12 *sers* of grain.
Dotrálí, a rake.

The principal parts of a plough, their cost and life are as follows :—

Júá, the yoke, *bakain*, *shisham* or *kikar*, two years—eight annas.

Kánchwá, the three raised knobs; *simal*, the four pieces that fit on the neck; parts of the *júá*.

Halas or *hál*, the straight piece joining the yoke to the plough *og*, the wedge fixing *halas* to *hal*; *sál* or *kikar*, seven or eight years—Rs. 2-8-0.

Hal, the body of the plough, *shisham* or *kikar*; six months—eight annas.

Kus or *phálí*, the iron share, eighteen months—eight annas.

Panihári, the wood supporting the share, *kikar* or mulberry, three months—one anna.

Hatha or *hathaili*, the driving handle; *kikar* or mulberry, one year; one anna. CHAP. II. A. — Agriculture Including Irrigation.

Orna, the seed drill; bamboo; one anna.

Nárí or *nárka*, the leather thongs of the yoke; leather; six months; free.

Narápli or *nadhel*, a small peg in the *halas* which admits of the adjustment of the yoke; wooden.

Nesang, a small iron peg in the bottom of the *hál* which prevents its detachment from the *hal*.

Andi, the iron band clamping the *pháli* and *panihári*.

Jot the leather stap passing from yoke beneath the bullock's neck.

Pachhela, a wedge rammed under the plough to tighten up theshare.

Purli or *máni*, a button-sheath put on the share when out of use. Total Rs. 4·3.

Sugar presses.

117. The old wooden *kolhu* is now never seen, being entirely superseded by the Bihia iron mill. These, as the iron is somewhat soft and the wear and tear considerable and the consequent repairs beyond the power of the village blacksmith, are never purchased by the tenant, but rented from one of the several firms which establish depôts in central villages with a competent craftsman in charge. Of these there are several in the market, one owned by a Lahore merchant, two by Delhi *baniyas*, and one the property of the Nahan State. One mill will suffice for the outturn of about 15 acres and several zamindars combine to work it. The common charge for hire by the season is Rs. 25 for the press and Rs. 16 for the two iron *karáhas* or cauldrons, (with two *belis* or four *ser* lumps of *gur* for the *babu* thrown in), but the rates vary and in one village the competition of two firms has reduced them to below Rs. 30. The other principal appurtenances of the mill are the three glazed *kunds* into which the juice is first poured and the broad open *cháks* in which it is cooled, costing altogether about Rs. 2. The *cháks* which are strongly made are sometimes provided by the cook. Two are often used, a smaller one being required when the weather is warmer and the *gur* dries quickly. The *kunds* often have a hole near the top and when the juice begins to run out it is time for the next shareholder's pair of bullocks to come on.

The carts of the district.

118. Many of the carts are capable of carrying 40 to 50 maunds—a draught for three or four yoke, all are strongly constructed and admirably suited to the rough roads of the district. A good cart costs about Rs. 60 to Rs. 75 and will last five years in hard work. At last settlement there were between twelve or thirteen thousand carts in the district, and in 1909, 21,826 were registered: the increase is due to the spread of irrigation chiefly, for the carrying trade has declined since the opening of the railway.

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The names of the important pieces which make up a cart are as follows:— Wheels, *paiya*, made of *kikar*; axle, *dhura*; the solid bars outside the wheels which keep them close to the body of the cart, *bánkh*; the main pieces which run from end to end, which are made of *sal*, and on which the upper work of the cart rests, *phar*; the side poles, *khúntá*, on which are stretched a netting of bamboo and cord, *barri*; the cross sticks, which support the cart in front when standing, *dahi*, and the log of wood, which similarly holds it up behind, *olálwa*. The wattled flooring is called *chhíban*. The *gharaunchi* is the trestle on which the cart is supported when repairs to the wheel are necessary.

Furnishings of the well. Other implements.

119. The main furnishings of a well are as follows:—The wheel, *chák* or *bhaun*; the wood-work collectively, *dhánah*;* the rope, *láo*; the leathern bucket, generally made of buffalo skin, *charas*; and the iron ring, round which the bucket hangs, *mándal*. The annual upkeep of well and bucket costs Rs. 18 to Rs. 20. Besides the above implements there may be mentioned as necessary for the work of agriculture the threshing ground, *pair* or *gáhta* with its upright pole (*medn*) round which the oxen treading out the grain are driven; the platforms made of earth or supported on upright poles (*dámcha*), which are needed for the watcher of the crops to protect them from the birds, and the *gofia* or *gopia*, the sling with which he discharges his mud pellets (*gola*). Not a few of the implements are clumsy, but in some cases, at least, with cause. The cart must be heavy and strong to stand the joltings of the ruts of village roads; the plough must be light, and not penetrate too deeply at the time of sowing, for the rainfall is not always sufficient to penetrate far into the soil, and a damp bed of not a few inches deep is needed below the seed, for its roots to shoot down into. In the Gohana *tahsil* the use of a lighter plough for sowing is spreading; it is called *nág* or *nári* in contradistinction to the ordinary *baithial* or *modh hal*, while in the heavier soil of the Jhajjar *dahr* a stronger plough is sometimes seen.

Advances under the Land Improvements and Agriculturists Loans Act.

120. The sums advanced under the Land Improvement Loans Act (XIX of 1883) in this district are almost exclusively for the construction of wells. In the ten years ending 1908-09 only Rs. 68,014 were so advanced. The smallness of the sum arises from no difficulty in obtaining loans, but from the uncertainty of finding sweet water in the well tracts. If the staff of borers which is shortly to be provided can find a method of tapping a sweet supply of water, loans under this Act will probably increase in amount. In the same period Rs. 9,36,254 were advanced under the Agriculturists Loans Act (XII of 1884), the annual

*Many of these terms vary in different parts of the district; in Jhajjar the differences are marked.

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advances ranging from Rs. 2,78,599 in 1905-6 to nothing in 1904-5 and 1908-9. These loans are for the purchase of fodder, seed and bullocks, and for the hire of the latter. Many a zamindar is not in a position, when the rains follow a drought, to purchase a pair of bullocks and for an expenditure of Rs. 6 to Rs. 10 he can get his lands ploughed and sown and avoid the cost of maintaining cattle. This form of loan though not strictly covered by the Act has been sanctioned in this district and is very popular. It is often said that a series of bad harvests and the indulgence that Government has shown in the collection of its demands has demoralized the Rohtak Jat and that many take advances in the hope that they will turn out a free gift; but, though the recovery of these demands has been often suspended, the amount that has finally been remitted or written off as irrecoverable is not very large.

Agricultural banks and indebtedness.

121. Agricultural banks are so far practically unknown in the district. A beginning has lately been made in three villages but the prospects are as yet very uncertain.

In the matter of agricultural indebtedness what is said in the settlement report may be here repeated.

Between the settlement of 1879 and that of 1909 an area of 52,596 acres, or 50,490 cultivated, has been sold. Of the latter figure 28,764 acres were classed in the reports as having been sold to members of notified agricultural tribes, and 21,726 as sold to "others." At the time the assessment reports were written and the figures tabulated, the Gaur Brahmans had not been notified as an agricultural tribe, but 4,826 acres were noted as having been sold to genuine agriculturists who not being notified were classed as "others." Distributed by *tahsils* the figures are as follows :—

	To notified agricultural tribes.	To others.	Total.	Per cent. of cultivated area.
	Acres.	Acres.	Acres.	
Rohtak	7,494	7,708	15,202	5·5
Gohana	4,668	4,407	9,075	3·0
Jhajjar	16,602	9,611	26,213	6·8
District	28,764	21,726	50,490	5·2

These figures are obviously not alarming, and when analysed they are reassuring. More than half the sales are to members of notified agricultural tribes, generally indeed to members of the village

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to which the vendor belongs. With the exception of some sales which were due to the famine of 1877-78 when the revenue was collected in full despite the urgent need of relief, very few transactions indeed can be attributed to the pressure of the Government demand. Indeed these transactions do not belong to the settlement of 1879 at all, but having in many cases come on the records after 1879 are debited to its account. The cause of almost every sale was traced at village inspections and for the rest they were found to be due to undue expenditure or special and unavoidable calamities. An expensive marriage, the extravagance of a childless owner, the death of the bread-winner and the survival of a family too young to work, association with idle *fakirs*, the loss of cattle, the sale of land by an outsider who has been allowed to inherit in the female line—these are among the principal causes of sales. That sales are heaviest in Jhajjar is due no doubt to the fact that there are fewer savings there on which to fall back, and that less money can be raised on mortgage owing to the comparative inferiority of the soil.

It will be seen from paragraph 55 of his settlement report that these conclusions as regards sales reflect Mr. Fanshawe's experience of 30 years ago. It can hardly be said however that the existing burden of mortgage is due in the same degree to special causes. The figures compiled for each *tahsil* when the several assessment reports were written, and now retabulated on the new basis, are as follows:—

Mortgages with possession.	To notified agricultural tribes.		To others (including Brahmans).	
	Total.	Cultivated.	Total.	Cultivated.
	Acres.	Acres.	Acres.	Acres.
Rohtak	28,142	26,562	22,815	22,203
Gohana	18,262	17,912	19,999	19,548
Jhajjar	29,359	28,172	20,709	19,971
District	75,763	72,646	63,523	61,722

Mortgage at the time of last settlement in 1879 seems to have amounted to 51,078 acres and has more than doubled since. The tables of periodical totals appended to the present assessment reports show how great has been the rise since 1895-6, the year that ushered in a long lean cycle in this part of the province It cannot be denied that the people have, despite the liberal relief

given by Government, had a very hard struggle during this period, and that to this is due much of the present indebtedness. The statements, however, show an improvement since the introduction of the Land Alienation Act (XIII of 1900) and the critics who condemn this act and clamour for its repeal will find no support among the peasants of Rohtak who regard it as the most beneficent measure of Government passed within their memories. "If Government had not stepped in," they constantly say, "our whole land would have passed to the *baniyas.*"

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Fortunately considerably more than half the mortgage is *inter se.* It is noteworthy that in mortgages the Jhajjar *tahsil* does not lead in the same degree that it does in sales. Free-mortgage and little sale is the sign of a comparatively strong estate: the weaker estates are compelled to sell outright. Indeed in many rich estates mortgage is more a sign of easy credit than of real indebtedness.

Of the unsecured debt there are unfortunately no reliable figures. An attempt to calculate these claims was made during the assessment of the Rohtak *tahsil* but there was no time or means to check the allegations made, and the results are of little value. The rates of interest charged in the district are heavy, being seldom less than one pice in the rupee per month and often amounting to double this or to 2 per cent. per mensem compounded six monthly or oftener. The bulk of the money-lenders who do not require the security of the land are baniyas or less frequently Bohras. The Jat when he takes to money-lending usually requires possession as mortgagee.

The cattle the district.

122. The cattle of Rohtak are famous, and though the series of bad years has left its mark on them, the breed is fine in shape and size. A touch of the Hansi strain probably pervades them throughout. The oxen of the villages round Beri and Jahazgarh have a special reputation which is said to be due to the fact that the Nawab of Jhajjar kept some bulls of the Nagor breed (locally called after Bondh, a village in the neighbouring Dadri *ilaka*) at Chuchhakwas and allowed the cattle of the surrounding villages to have recourse to them. Small herds of their wild descendants may often be seen in and about the Chuchhakwas Birh, but since the confiscation of the Jhajjar estate breeding has been indiscriminate and no care has been taken in selection, with the inevitable result that the breed has deteriorated and is reverting to the original type. The true Nagori breed of bulls is becoming scarce and a pair of good Nagori cows cost from Rs. 300 to Rs. 350. Wild herds of the ordinary type are not uncommon in other parts of the district; they are called Ram Chouni and result from some pious act of release, but they multiply to the great detriment of the villages

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concerned, for they are *sacrosanct* and immune from capture*. A fairly well-to-do Jat will, in ordinary seasons, have from 8 to 10 head of cattle of kinds large and small in his yard, and these will yield him four or five cart loads of manure yearly, but the famine cycle since 1896 has greatly reduced the numbers, and by consequence the income from the sale of *ghi* and stock which in 1878 Mr. Fanshawe calculated at about one and a-half and eight lakhs of rupees a year and which together in the present settlement have been estimated at seven and three-quarter lakhs. In the famine of 1877-78 the losses in one way and another by death, sales, transfers, were estimated by Mr. Fanshawe who made some very careful calculations and cattle censuses to be not less than 150,000. Since then besides many years of scarcity there have been three famines, and although the returns of cattle sold at the fair are somewhat misleading owing to a custom—peculiar it is believed to the Delhi territory—which prevails in the rainland villages of selling their oxen after one crop has grown up and buying afresh for the sowings of the next crop so as to avoid the intervening expense of upkeep, yet a comparison of the transactions of famine with normal years shows the drain on the resources of the district. Thus the sales of oxen and cows in the famine year 1899-1900 were roughly 16,500 above those of the previous year and in 1905-06 ten thousand in excess of the year before. A better index is the sale of buffalo-cows which in 1905-06 were more than twice as heavy as in the preceding year.

A calf is called *bachra* or *bachri* according to sex for the first two years of its life, then for two years more *bahra* or *bahri*, after which the full-grown bullock or *balad* is put to work, and the heifer has her first calf and becomes a *gai*. If taken care of a bullock will be fit for work for about ten years after which he becomes old, and is called *dhánda*. The oxen are emasculated at the age of about two and-a-half years by the *chamars* who follow the usual eastern practice of destroying the parts by blows from small sticks.

If well looked after, a cow will bear five or six calves, and live eighteen years. The average yield of milk is about five seers a day. The bulls of the country side are not all good. A large number of inferior animals who have been released as an act of piety, wander about the villages, and old bulls are left to mingle with the herds long after their prime of life has passed. The District Board owns nine Hissar bulls which are placed in charge of leading zamindars for the good of the neighbourhood. Buffalo-bulls are not common; most of the male calves are sold to dealers who take them to Sirsa and elsewhere where there is a demand for them. A young male buffalo is called *katra* for two years, and then for two years more *jhotra*; after four years of life he reaches the dignity of a full-grown

*I had to-day an application for permission to capture them.—*E. J.*—2-8-1910.

bull—*jhota* or *bhainsa*. The cow bears her first calf when four and-half years' old, and will produce six or seven in all. An old buffalo is called *khola* and a barren cow *bahlan*. The Rohtak buffaloes are fine animals, and owing to the presence of the tanks, are found almost in as large numbers in many rainland villages as in the canal estates. Those of the villages round Butanah and Nidanah are famous for their breed.

The price of cattle.

123. The price of cattle has increased considerably in the last 30 years. Mr. Fanshawe put the cost of a pair of fine oxen in full strength and vigour at Rs. 80 to Rs. 100, of a cow at Rs. 20 to Rs. 25 and a buffalo-cow at about Rs. 45. Now-a-days a workable young bullock costs anything from Rs. 40 to Rs. 200 and Rs. 65 or Rs. 75 is perhaps the normal price of an ordinary animal. Cows are usually sold at about Rs. 5 the seer of milk, and something over for the calf; more for a steer than a heifer. Rupees 30—45 may be taken as the average price of a cow. A buffalo-cow costs Rs. 80 to Rs. 100. It is said that a Rohtak butcher has recently sold one for Rs. 350 and has also sold a cow which gave 16 *sers* of milk and had a very fine calf for no less than Rs. 262. In another instance recently Rs. 500 was paid for a buffalo giving 22 *sers* of milk but this animal was apparently bred in Hissar. The returns of the Jahazgarh cattle fair do not show such high prices as these, but they include a great number of poor animals.

Horses and donkeys.

124. Many of the so-called horses are the merest ponies belonging to the village barber or baniya or religious mendicants. Writing in 1880, Mr. Fanshawe said that till recently no village headman used to possess horses, but a few had lately begun to display equestrian tastes. The improvement since then, which is marked, is due largely to the stallions kept at *tahsil* head-quarters, of which there are four, together with three donkey stallions. The latter are owned by Government, and the former by the District Board which maintains both classes. In many villages very passable mounts are to be seen; Samri and Garhwal in Gohana can each show eight or ten. I have known a zamindar get Rs. 200 for a good colt. The Guriani Pathans were once famous horse-breeders, but their trade has diminished though they still buy up animals at different fairs to sell again. There are at present three stationary and one itinerating veterinary assistants in the district and one inspector. A colt is called *bachera* and a filly *bacheri* until three years of age. The donkeys of the district belong entirely to the potters; they are miserable animals, always overworked. A well-fed donkey is as rare as a black swan. They cost about Rs. 12.

Camels.

125. The camels are owned chiefly by a class called *rahbaris*, they rarely belong to Jats except in Matanhel (Jhajjar), and a few other villages. A camel is called *bota* or *boti* till it can carry a burden, and then *unt* or *untni*. The female bears after five years,

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and will produce six or seven young up to the age of twenty-five, and will live for thirty-five or forty years. A full-grown camel costs Rs. 70 to Rs. 100: they are emloyed chiefly in the carrying trade to and from Bhiwani and Rewari and places in the Gangetic Doab, (which is called by the Rohtak people Miyan Dab-darmiani doab), but in the sandier parts of the district are sometimes to be seen yoked to the plough.

Camels are shorn once a year too, the male whose back and shoulders are not clipped giving about 8, and the female 12 *chitaks* of wool. Camel's hair sells for about 5 *sers* the rupee. Pigs, which are only kept by sweepers, are shorn for the brush trade while the donkey's saddle bags are often made of human combings.

Wool, sheep and goats.

126. A very remarkable increase has taken place in the last few years in the number of sheep and goats kept in the district. Forty-seven thousand were recorded in 1875, while 121,433 were found to exist at an enumeration made in 1909. Some are kept by zamindars, especially Muhammadans, who have had to reduce their stock of milch cattle owing to bad years, but the majority are kept by the *chuhra* caste and are either their own property, or that of the butchers and farmed by them to the former on the *batai* system; that is to say, the young are divided between the two parties, the owner takes the fleece and the *chuhra* the milk. With such an increase in the flocks shearing is of some importance; it is very carelessly done, usually without any preliminary dipping, twice in the year in March and September in the case of sheep, and once a year in the case of goats. A shearer, who will dispose of 15 to 20 animals a day, receives a wage of from 3 to 4 annas. The hair obtained from a goat is about 4 *chitaks* and wool from a sheep 8 to 12 *chitaks*. Black sheep's wool sells for about Rs. 18 and white wool Rs. 20 a maund, while a goat's hair does not fetch more than Rs. 6 or Rs. 7. The ewes produce usually four lambs one at a time. Lambs are called *bhedi*, kids *pat* or *pataira*.

Hides.

127. The skins and flesh of animals which die in all villages belong by custom to the village *chamar*; the sweeper class generally receives one-tenth share of the flesh, and takes the hides of horses, donkeys and camels. A good skin of a cow or ox is worth Rs. 8 or Rs. 9 unprepared, and Rs. 14 to Rs. 15 when tanned and the skin of a buffalo Rs. 7 and Rs. 14; poor skins are worth much less. The shoes which a *chamar* has to supply to a family during the year are worth about Rs. 4. Cattle poisoning for the sake of the skins is happily rare.

The number of cattle at different periods.

128. Cattle censuses are very unreliable for ordinarily they are not synchronous, only being prepared for a fourth of the villages of the district in any one year nor are they made with great care.

The figures in table 22 show the different counts for what they are worth. Mr. Fanshawe in 1875 (*see* paragraph 66 of his Settlement Report) enumerated 214,853 cows, 105,540 buffaloes and 98,581 bulls and bullocks. Three years later, after the great famine, the figures were 130,772, 50,568 and 59,281, respectively. As the result of the last sectional enumeration before the dry cycle which began with the famine of 1896-97, the number had risen again to 138,711 cows, 65,734 buffaloes and 125,360 bulls and bullocks, but to these must be added 152,247 young stock, which were apparently not separately counted in Mr. Fanshawe's census, making a total of 477,052 against his first figure of 418,974. By 1905-06 after the lean cycle the number had fallen to 397,734 and at a special enumeration made in 1909 it stood at 384,521. The most remarkable change is in the number of sheep and goats already noticed and in pigs which have not since been counted but must be many times the 8,014 recorded by Mr. Fanshawe.

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Grazing, tending of cattle.

129. The cattle of the district are in some respects ill-cared for. They are left to stand in filthy enclosures (*neora* or *ugár*) ankle-deep in half liquid manure. They are chiefly stall-fed, chopped *jowar* stalks (*sáni*) being the principal fodder while in season the top leaves of the cane will be mixed, or some green *sarson* toppings. Working stock will get half-a-*ser* to a *ser* of gram a day and a little *gur*, and milch cattle also eat cotton-seed (*binola*) and oil-cake (*khal*), while the straw of *gowar* (*phaliár*) and of *mung* and *urd* (*páti*) and of gram (*khar*) are highly valued for cattle, and the wild *jhar-beri* is given for its milk-producing qualities. Best fed and best tended is the buffalo and every day the village urchins may be seen carefully washing them in the tanks. In the morning the cattle are turned out for exercise, and to pick up what they can in the waste ground of the village, but there are few patches of jungle which produce more than indifferent grass. When the crops are off the fields the stubble is grazed by all the cattle of the village. Grazing fees or *áng* are usually recovered from non-proprietors at the rate of Re. 1 per buffalo, 8 annas per cow and 2 annas or 1 anna per sheep or goat while a rate of 4 annas for young stock is sometimes levied. Where there is no village *shamilat* worth mentioning these fees are levied only on sheep and goats, but the herdsmen who tends a non-agriculturist's cattle for him receives a similar fee under the name of *bhít.* The *jowar* and *bajra* stalks of a good year are usually counted to be sufficient for the current and one following year, though in a rainland village, where the area under these crops is larger, it will last rather longer. *Bajra* fodder is not used so long as the *jowar* lasts.

In the Jhajjar *tahsil* there are the Chhuchhakwas, and Sunarwala *birhs* which afford relief to the surrounding villages,

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but the grass produced is not of a good quality and canal water cannot be got on to them. The *birhs* are being gradually broken up for grants or leases to deserving officers and the remaining area is not great. Something might be done as a protection against famine if the Deputy Commissioners were empowered to require labour from each village to cut and store the *dúb* grass that grows so abundantly in years of ordinary rainfall.

Cattle fairs.

130. Two great fairs for the sale of cattle take place at Jahazgarh in September and March, the average annual number of bullocks, cows and buffaloes sold in the seven years, 1900-01 to 1906-07, being close on 33,000 while perhaps twice that number are exhibited. Prizes are given and fees are levied by a percentage on the price of the animals sold of one pice in the rupee. The average annual income from fees is between nineteen and twenty thousand rupees, of which the District Board contributes Rs. 9,000 to provincial revenues and keeps the rest. The fair is a source of some income to the surounding villages who sell fodder there. The fair is immediately succeeded by a donkey fair at Beri. Cattle fairs are also held at Dujana.

Cattle disease.

131. The more serious forms of cattle diseases are fortunately not very common in the district. Rinderpest (known as *mata* or *pet-chalna*) is rare, hæmorrhagic septicæmia (*galghotu*) only occasionally met with. Foot and mouth disease, however, (*rora*, *chapka*, or *munh kor*) frequently occurs in epidemic form and though not causing much mortality may seriously impede agricultural operations. The people sometimes employ an astringent gargle made of acacia bark, and for rinderpest drenches of *ghi* and pepper are used and cauterisation of the swollen part is practised in septicæmia, while *ghi* and milk are administered internally; but most faith is placed in a rope strung across two poles or from some convenient projections across one entrance of the village. On the rope are suspended charms written on paper generally by Muhammdan *fakirs* or particularly by a certain *kazi* of Dujana at a cost of Re. 1 or Re. 1-4 and enclosed in some covering of tin or cloth, etc. All the cattle are then collected and driven out of the village under the rope, and water is sprinkled on the houses each side with a switch of *dab* grass. A line of milk and water will then be sprinkled right round the village site and a pot containing rice or sugar, etc., buried in the land of some adjoining village, taking care that the neighbours don't get wind of it. Till the ceremonies are complete no flour must be ground in the village or any crops cut or brought from the fields.

A line of cow-dung drawn right round the houses of the village is another good preventive of cattle disease and assists

toward off the evil eye generally. The more scientific methods of combating disease by inoculation, segregation, which are in the hands of the veterinary assistants, have not at present won popularity in Rohtak though some progress was achieved in an outbreak of rinderpest in 1910, and the advantages of the veterinary hospitals at the three *tahsil* head-quarters are beginning to be appreciated by the owners of stock.

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Irrigation; crops grown by it.

132. The irrigation of the district is by canal or by wells (*kachcha* and *pakka*) and *dhenklis*, bucket lifts. The last named are now of any importance only in the southern Dahri tract of Jhajjar where they are worked pretty extensively in years of drought. Well irrigation varies enormously according to the season, dropping from thirty thousand acres in the famine of 1905-6 to sixteen thousand in the following year. It is an expensive form of irrigation and many of the wells are so brackish that seed requires rain for it to germinate, and the brackishness increases with a few years of deficient rainfall. Well irrigation is chiefly practised in the rabi and except when fodder crops must at all hazards be raised to save the cattle, it is little used in the autumn. From 60 to 70 per cent. of it is devoted to barley, which will do with two waterings after germination while wheat requires three.

On the canals cotton accounts for 38 per cent. of the irrigation, wheat for 21, and cane for 11, the remaining 30 being chiefly devoted to mixed crops as *gochni* (wheat and gram), indigo and fodder crops. Cane is the thirstiest crop and requires at least five or six waterings after germination to do well, while if rain does not fall in August it will be given as many as possible, up to ten or twelve; cotton requires three waterings after it has come up, of which the July water is far the most important; wheat requires about the same as cotton. There is no irrigation from tanks in the district though in years of decent rainfall water is occasionally lifted on the lower reaches of the Ganda Nala (Drain No. VIII), and everywhere efforts may be seen after a heavy fall to divert the rain from uncultivated land, *banis* and roads by shallow cuts, *ágam*, into the neighbouring low-lying fields.

Unki bairi kya kare jin ke mit diwan

Unki bairi kya kare jin ki khet niman.

"What harm can his enemy do whose friend is the Magistrate or whose field lies low?"

The evolution of the Rohtak canal.

133. The evolution of the Rohtak Canal may be traced from the first attempt of Nawab Mardan Ali Khan about 1643

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A.D. to divert water to Delhi from the old channel constructed for the irrigation of the hunting ground of Hissar Firoza. Seeking to avail himself of the former line as far as possible the great engineer took his canal out of that dug more than 250 years before him at Joshi and followed the natural depression of the Nai Naddi to Gohana, from which point he turned off in a south-east direction to Jatola below Kharkhauda, a line that may still be clearly traced through the villages of Rabrah, Katwal, Bhainswal Kalan, Farmanah, Bidhlan, and Khandah.

The alignment was faulty and the works below Gohana by which the water was diverted from the depression and sent east on one occasion gave way involving the disaster noted in Chapter I. In consequence of this a new line to the east was dug for the Delhi Canal, and Rohtak was served by a branch canal. After fertilising the country for 120 years the Rohtak canal, which under the Mughals extended only as far as Gohana, ceased to flow about 1760 A.D., amid the chaos of the dissolving empire. In 1795 the canal which according to George Thomas' memoirs had brought in an annual revenue of 14 lakhs, was described as "out of repair, dried up, and in many places almost destroyed." It was spoken of regretfully then as the *nahr-i-bihisht*, the canal of paradise. Water was first restored in 1821, and four years later the canal was properly repaired and extended in 1831 to the town of Rohtak. It has run without interruption since then and during all the mad follies of the summer months of 1857 no one attempted to destroy the canal. Shortly after it was re-opened the famine of 1833-34 gave an immense impulse to irrigation and a second drought in 1837-38 led the people to turn their attention to the permanent use of the water of the canal.

But the *nahr-i-bihisht*, as it was called in fond recollection, soon earned a different reputation after it was re-opened. The alignment was still faulty, and made in the valleys; the drainage of the country was blocked. From 1840 to 1870 one commission after another reported on the resultant evils of this alignment, on the malaria engendered, on the universal prevalence of enlarged spleens, on the sterility of the women and the impotence of the men, on the excessive mortality especially among infants, and on the rapid deterioration of the soil by water-logging and the spread of salts. A very good account will be found in paragraphs 159 to 170 of the Karnal Settlement Report of 1883. Though the evil was never so great in Rohtak as it was in Karnal and Delhi which were nearer to the main line and received far more irrigation, the following figures from the reports of 1847 and 1867 show how rapidly the water level rose, and

health deteriorated :—

Locality.	Distance from canal.	Year.	Depth of water below surface.	Percentage of large spleens.	Percentage suffering from fever last 3 years before either report.		
Rohtak branch	Within half a mile	1847	28	44	47	38	27
		1867	5	41	36	36	51
Ditto	More than a mile	1847	48	29	34	34	27
		1867	7	47	44	54	68
Butanah branch	More than half a mile.	1847	102	16	41	36	22
		1867	45	7	33	28	32

Re-modelling and extension of the canal.

134. The re-modelling of the Western Jumna Canal took place at the end of the seventies and in the early eighties of last century, the chief alteration so far as the Rohtak lines were concerned being the abolition of the Rohtak Canal from Mathind to Gohana and the substitution of a line from Saragthal in the east, running into the old bed south of the town of Gohana itself, while some of the smaller lines taking out of the Delhi branch were also re-modelled. The results of these changes, and of the construction of drainage lines to remove the surplus water from the swamps, had a most beneficial effect both on the health of the country and the condition of the soil, but Government did not consider that sufficient had been done and a new re-modelling scheme which is not even yet completed has been in progress since 1895. The objects of this scheme were to extend irrigation to tracts which did not enjoy its benefits and so to insure a wide area against famine, and also still further to protect over-irrigating villages from the evils which they had not sufficient self-restraint to avoid voluntarily. Accordingly, in 1896, the Bhiwani and Bhalaut branches of the canal were cut, the former running to the west and the latter to the east of the old canal. At the same time to supply the water needed for the extensions the different branches of the canal were made to run in turn, the allowance of older villages has been reduced, the share allotted to each village being calculated with reference to its commanded area and its average irrigation in the past, while the old broad outlets have been replaced by narrow gauges varying from half to 8 or more *nals* according to the area each is supposed to command. It was not to be supposed that these changes would be made without great outcry from villages that considered they had vested rights in the water they had long

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used. In 1878, to take three instances, Sarsadh, Mahmudpur, and Butana were practically always irrigated throughout the estate; the former had *reh* badly developed and the second to this day complains of the lowness of the birth-rate; yet each village bewails bitterly the reduction of its supply. No doubt individual villages have suffered, and there are cases where the irrigating arrangements are far from satisfactory yet, but the general benefit that has resulted to the district is unquestionable. There is now no drainage line that is blocked, *reh* has decreased. health improved, and a larger area is protected against famine.

It is often argued that in these recent extensions the canal department has overshot the mark, and that the administration has attempted an impossible task, but it must be remembered that the capacity of a canal is based on normal conditions which have been much disturbed by the long series of droughts following 1895, and that in this district, on the borderland of the rainless zone, where the demand for water dwindles away in a year of good rainfall, and trebles and quadruples in a year of drought, the department is confronted with a peculiarly difficult task. It is the fact that the *tails* of the canals, especially in the Rohtak *tahsil*, are not yet well served, and it is in order to try and send down more water that outlets higher up which are shown in the registers to have irrigated more than the area allotted to them are constantly reduced—a course which not unnaturally is a cause of much grumbling, and which is not always carried out with sufficient care, the supply being reduced after sowings which means the ruin of the crop. No further extensions should be made until the irrigation on the existing lines is fully assured; judging from the experience of late years this will not be until the Sardah scheme is put in execution and the Western Jamna Canal draws off some of the water of the Eastern Jamna Canal.

The existing canal system.

135. Turning now to a description of the existing system the Bhiwani and the Butana branches take out of the main Hansi line in Jind territory, just above the northern border of Gohana tahsil. Of these the Butana branch flows south forking in Gangana, the left branch irrigating all the villages in its way down to Kathurah, where it tails off, any surplus that comes going to Sanghi in the Rohtak *tahsil*. The right or Barodah branch ends in the village that gives it its name; the branch is very apt to silt. The Bhiwani *rajbaha* which has a discharge at its head of 450 cusecs flows in a generally south-west direction. It divides in the extreme south of Garhwal into two branches the eastern being the Kanbaur branch and running to that village, while the west branch flows on under its old name right across the south-west of Gohana *tahsil* through Madinah and Bahalba

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where it leaves the district, giving off as it goes the Mehm branch at Kharak Jatan, the Rewari branch in Bahalba, and several shorter courses for the supply of particular villages, while its daughter, the Kanhaur branch already mentioned does the same, the chief offshoot bring the Kalanaür minor.

The main Rohtak canal, now known as No. XII, takes out of the Delhi branch at Khubru with a bed-width of 15½ feet and a discharge of 112 cusecs and entering the district at Saragthal in the east of Gohana *tahsil* flows west to Gohana, where below the town it turns south-west and flows in the old bed of the Rohtak canal straight through the intervening villages to the town of Rohtak and its suburb Kutanah. It throws out no minors of any importance on the way, the only one of any size, the Ghilaur minor, being noted for its unsatisfactory working. Side by side with the Rohtak canal the Bhalaut *rajbaha*, which takes out at the same point but with the greater width of 24 feet and discharge of 265 cusecs, enters the district and gradually diverging from its sister turns off south-west at Kakanah and running on through the Gohana villages which it irrigates in its course to Rithal turns south through the east of *tahsil* Rohtak till it reaches Bhalaut, where it turns off south-east and runs to Sampla. This has four principal branches—the Bhainswal minor, which irrigates the south-east corner of Gohana tahsil, taking out of it in the Dehli District, the Jasranah branch, going off south-east from Rithal, and the short Asan branch to the east, and the Ismaila branch on the west side; of these the last branch flowing through Bohar, where it sends off a supply for the Rohtak civil station, turns south-east and tails off in Asendah south of Sampla.

Besides these three main lines the north-east of Gohana *tahsil* is supplied by two branches of No. VIII canal taking out of the Delhi course: the western of these entering at Jowahra irrigates down to Mahmudpur and Mundlanah, while the eastern, the Chiranah branch, supplies villages down to the last named, Khanpur and Samri. At the same time the Isranah branch or No. IX enters the east of the *tahsil* at Kasendi and flowing west tails off in Gohana the north of which it is supposed to irrigate, but the command is low, the land is high and this minor is altogether inadequate to fulfil the demands made on it, and requires radical alteration. Lastly, the east of Rohtak *tahsil* is supplied by two branches from the Delhi main, *viz.*, the Sisanah branch and the Rohna branch, the latter including the Pai branch which agait nhrows off branches to Sihoti from Kharkhandah and to Jainti in Delhi from Nilauthi.

Each branch of the Western Jamna Canal is supposed to run ten days a month, any surplus water being distributed where most

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required but it is not yet always possible to run all the minors concurrently. Of the branches that take out of the Delhi main, the Bhalaut *rajbaha* generally receives first share of any surplus. The third main line, the Sirsa branch, does not touch the Rohtak district.

The large canals are called, as usual, *nahr*, and the main distributaries *rajbaha*, there being local names as *khalasi* for a broad minor and *sitko* for a narrow one. As soon as the water leaves the outlet or *mori*, and enters the zamindar's channel (*khánd* or *dhánd*), the people are responsible for its distribution although the Canal Department, when desired to do so, draws up a *wár-bandi* or roster for them. The smaller runnels are called *phánkí*. Both they and the *khánds* silt badly and are not kept sufficiently clean. A few regulators have recently been tried which are intended to draw a constant supply through the *mori*, whatever the height of the canal water is, but this matter is still in the experimental stage.

Extent of of canal irrigation. Occupiers' and owners' rates.

136. Some idea of the general increase of canal irrigation and of the fluctuations of demand in years of good and bad rainfall may be gathered from the following figures which with the exception of the first contributed by the Canal Department have been abstracted from the revenue entries. The quotations are in acres :—

Year.	Rainfall.	Matured.	Failed.	Total irrigated.
1872-3	26·7	...	...	81,876
Average 1885-86 to 1889-90	?	57,060	2,556	59,616
Average 1890-91 to 1894-95	30·36	57,201	1,885	59,086
Average 1895-96 to 1899-1900	14·41	1,30,846	10,885	1,41,731
Average 1900-01 to 1904-05	15·1	1,20,391	14,563	1,34,954
1900-01	23·41	1,01,034	2,250	1,03,284
1901-02	8·37	1,08,057	7,376	1,15,433
1905-06	7·23	1,59,261	49,443	2,08,704
1906-07	24·37	1,64,588	1,079	1,65,667

Up to the revised settlement of 1878 occupiers' rates only were charged and the revenue of irrigated tracts was fixed as a wet land revenue ; but in the revised settlement it was determined to assess all the land at dry rates and take the wet land revenue in the form of an owner's rate fixed at 50 per cent. of the occupier's

rates, a sum of twenty-five thousand rupees being added to the land revenue, which was so far above a true dry land revenue to compensate for the deficiency which was expected to result between the owners' rates so recovered and the amount that might have been taken as wet land revenue. The schedule of occupiers' rates which was in force in 1873 was raised in 1895 when a new schedule was introduced, the owners' rates being of course proportionately altered. As in point of practise the zamindars have always treated the two rates, together with the cesses leviable on the owner's rate as the price of water and the landlord has shifted on to the tenant the burden of the water-advantage revenue which Government intended to take from him, it was decided in 1907 that in the new settlement the existing changes should form a consolidated occupier's rate. † CHAP. II, A. Agriculture Including Irrigation.

The existing consolidated rates* for flow irrigation, so far as they concern the crops grown in this disrict, are shown below per acre, while for the insignificant area under lift irrigation two-thirds rates are recovered :—

	Rs.	a.	p.
Sugarcane	9	0	0
Rice	6	8	0
Gardens, vegetables, tobacco, orchards, drugs and spices...	5	8	0
Cotton, indigo, maize and all rabi crops except gram and *masur*...	4	0	0
Gram, *masur* and all other kharif crops ...	2	8	0

The canal measurements and assessments are made by the Irrigation Department.

The Western Jumna Canal paid an average interest on its capital outlay of 5·80 per cent. during the three years ending 1890 and of 7·79 per cent. during the following ten years.

137. The question of Government title under the older canals and distributaries was owing to the informal way in which land used to be taken up, the disappearance of many records in the Mutiny, and the uncertainty as to whether or not compensation in any particular case had been paid, the subject of prolonged discussion and negotiation in the settlement of 1878. The subject is fully noticed in paragraph 114 or Mr. Fanshawe's Settlement Report, and it is unnecessary here to do more than record the decision finally reached. This was (1) that where there was reason to believe that compensation had been paid, and the people admitted the Government title, the entry of the Goverment proprietary right should be made, but that if they did not admit it, the possession of Government merely should be entered, and the claim of Government to be owner noted ; and (2) that where there was reason to believe that no compensation had been paid, if the people had consented to give Government the full proprietary title, this entry should be modified by the addition of the reversionary right of the people, and if they did not Government title to land under the canals.

† Mr. Maclagon's letter No. 125½ S. dated 22-29 May 1907.

* P. O. G. Not. No. 0250 R. I. dated 24th August 1910.

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consent, the Government should be entered in exclusive possession, as in the former records and admitting only a reversionary right of the villagers. Disputes as to possession were to be summarily decided on their merits in the usual way. These results were incorporated in lists which are filed in the Deputy Commissioner's office which have formed the doomsday-book of all subsequent procedure and to which reference should be made whenever the rights in such pieces of land come under dispute.

Well irrigation.

138. Mr. Fanshawe gave the total number of irrigation and brine wells in the district in 1879 as 2,088 in use and 639 out of use. Of the former 1,793 were masonry lined. Of the total number of wells 1,310 were stated to be sweet, 546 to be *malmalah* (slightly brackish), 39 *matwala* (causing the wheat to tiller too profusely), 604 as bitter and 228 as very salt.

In the recent settlement the total number of existing irrigation wells was found to be 2,744 masonry, and 873 unlined, or 3,617 in all. Of these 2,355 and 827 respectively, in all 3,182, were recorded as being in use. Almost all the wells are in the Jhajjar *tahsil*. The 2,448 masonry and 873 unlined wells then in Sampla and Jhajjar (now almost all in Jhajjar) were classified as follows:—

	Masonry.	Unlined.
Sweet	1,312	441
Malmalah	392	133
Brackish	744	299
Total	2,448	873

The manufacture of salt from brine wells has now almost disappeared and is confined to a few wells in Zahidpur which are not included in the above count. There has, therefore, been a satisfactory increase in the number of irrigation wells despite the disappearance of many old wells, owing to the breaking of the cylinder, sinking of the water level or other cause. The bulk of the wells belong to, and are worked by, the Jats and Ahirs, though in the north of the district a few wells round the village site are devoted by Malis to the growth of vegetables. The universal method of well irrigation is by wheel and leather bucket, though one or two enthusiasts have attempted experimental demonstrations of the Persian wheel which have usually been frustrated by the local carpenter. The depth to the water is great. It is least in the south-east of the Jhajjar *tahsil*, where in the old days of constant flood it is said that a man might drink from the lip of the well. Here the depth to the water is now about 21 feet. In the north-east of the *tahsil* it falls to 31 feet, in the centre to 30, and in the west t

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49. The fact that in the north of this *tahsil* and in the non-canal villages of Rohtak *tahsil* the depth to water varies from 51 to 106 feet is sufficient indication that well irrigation can be little advanced in these parts. In the old canal tract of the north-east of the district, however, water is very near the surface and often sweet, and the real obstacle to the spread of well irrigation here lies in the preference of the people for canal water, well irrigation being at once far more extensive and laborious. Nevertheless in the interests of the district a partial substitution of well for canal irrigation in these parts would be most desirable.

An ordinary masonry well commands about 8 acres and an unlined well 6, per bucket. Of unlined wells, there are many varieties from the mere excavation of a cylindrical hole, though the stage of wooden cylinder or wattle lining up to the Jharli or chawah well which may be regarded as a masonry well unlined in certain strata. The Kosli wells, which are famous for their sweetness, or *amrit ka pani* (water of Paradise), are peculiarly narrow. These and all those for miles around are built of blocks of stone from the neighbouring hills and not of brick. The cost of a *kachha* well varies accordingly from Rs. 20 or so up to Rs. 100 or more. A masonry well varies in cost according to the depth of the water. Two hundred rupees is exceptionally cheap; from four to eight hundred is the more ordinary cost, while a big double well will cost Rs. 1,000 or more to construct. A *dhenkli* can be made for Rs. 5 to Rs. 10. The wells are often owned in most minute shares, especially among the Ahirs. Ordinarily they are worked by amalgamated labour, and where there are not enough shareholders, outsiders are introduced for the occasion, the profits of the crops being divided on a calculation of the number of bullocks and hands provided by each person. But among the Ahirs, as Mr. Fanshawe noted, owners often prefer to wait for their turn and then enjoy exclusive cultivation and in some cases they have to wait 25 years for the turn to come round. On the brackish well the same soil cannot be constantly irrigated and rotation of fields, not of crops, is practised. This is called *salpalat.*

Section B.—Forests.

The Government "birhs."

139. The only "forests" in the district are the Chuchakwas and Sunarwala Birhs in which Government has reserved 1,683 and 553 acres respectively, the rest of these and Birh Dadri having been brought under the plough in reward grants and leases. The principal trees are several varieties of acacia. The reserves are of little commercial value, but form a valuable grazing ground for the surrounding villages. The average expenditure on the "birhs" is Rs. 405 and the average income Rs. 2,729.

CHAP. II, C.

Mines and Mineral Resources.

Section C.—Mines and Mineral Resources.

Kankar.

140. *Kankar* is found abundantly in most parts of the district at a distance of only 2 or 3 feet below the surface. Both the *bichwá kankar* or nodules is found and the solid block *bhátá kankar*. Licenses to extract it are given to private individuals on payment of annas 8 per 100 cubic feet of *kankar* dug, and to Government contractors and local bodies at annas 4 per 100 hundred cubic feet.

Salt.

141. Salt is still manufactured in the Jhajjar *tahsil* at Zahidpur or Asadpur (so called, to distinguish it from another Zahidpur, after the title Asad-ud-doulat of the Nawab Faiz Muhammad Khan who did much to encourage the industry). The works form a part of the cluster of manufactories known as the Sultanpur Mahal, which are spread over an area of about 20 square miles. There are now only four manufactories in the Gurgáon border, and Zahidpur; the last of the Delhi works, at Mubarikpur, adjoining the Jhajjar *tahsil*, having shared the fate of the Silanah works in Jhajjar and been lately closed down. Sultanpur salt is of fair quality and an analysis of the Zahidpur product made in 1905 showed it to contain 93·6 of sodium chloride as compared with 96 or 97 per cent. in Liverpool salt, but it cannot compete with the better Sambhar salt and the industry is rapidly decaying. Once there are said to have been 104 brine wells at work; in 1879 there were 20; by 1906 the number had sunk to seven and in the following year fewer still were worked. The average annual outturn of salt which was 121,000 maunds in the seven years ending 1880 sank to 92,00C in the following three and to 8,400 maunds only in 1906-07, while the price apart from duty has sunk from Re. 0-9-8 in 1878 to 3 annas the maund in 1907.

The salt is made exclusively from natural brine, the supply of which seems inexhaustible, as some of the works have existed apparently for 200 years, and no deterioration is observable. The brine is evaporated by solar heat in shallow *chunam* lime pans, which vary from 200 × 60 feet, to only 50 × 30, and in depth from 8 to 10 inches. To each well is attached one or more sets of pans, each set consisting on an average of about nine pans, so arranged that there is a slight fall from each pan into the one next beyond it. When, after the annual repairs, which take place about February immediately after the *Holi*, the pans are all in order, the highest is filled with brine from the well, and the brine is allowed to stand there for one, two or more days, according to the season and the weather, the period being shorter in the hot and longer in the cold weather. After thus standing, the brine is run into the second pan, the first being refilled and then from the second to the third pan and so on, until the brine reaches the last pan but one, and there it is allowed to remain, receiving perhaps

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one or two accessions from its predecessor, until a commencement of crystallization is observed, when it is at once turned into the last pan and crystallization allowed to proceed. This is the most delicate part of the process; if the best salt is to be made and at the same time none wasted, the progress of the deposit (for the crystals form on the floor of the pans) must be closely watched. Up to a certain period nothing but edible salt is deposited; after that other allied salts begin to drop, and the edible salt must then be at once removed, and the mother liquor, of which no further use is made, run off: otherwise, especially at some works, the gross products of evaporation taken as a whole are bitter and uneatable. Not more than about six inches depth of brine at most is run into the first pan, and it is reduced to half that quantity, or even less, before it reaches the last but one pan. When the brine has sufficiently concentrated to be transferred to the crystallizing pan, the manufacturer skims the surface of it (taking care not to disturb the sediment) with some flat-curved instrument, usually a cow's rib bone, with which he succeeds in removing all the lighter impurities, together with leaves, straw, and the like that may have settled on the brine. In the cold weather the salt rarely crystallizes under a month from the date the brine is drawn, but in the hot weather a period of ten or fifteen days suffices.

The works are enclosed in a thick double cactus hedge and cover an area of about 20 acres, collectively known as the *ágar*. They have fallen entirely into the hands of *baniyas* and the professional manufacturers; the *ágris* are now merely labourers, earning the scanty pittance of 2 annas a day. In past days the ground rents were a source of large profit to the village owners, whose assessment in 1879 included Rs. 459 on this account, but for many years now nothing whatever has been recovered.

The brine is about 30 feet below the surface of the ground and some 15 feet in depth.

Besides the excise duty of Re. 1 per maund, a '*hakimi* cess' or royalty of 3 pies per rupee of duty is taken on Zahidpur salt.

Saltpetre.

142. Raw saltpetre is extracted in a number of villages, on payment of Rs. 2 license fee for each set of pans, royalty being demanded by the owners of the village from the actual workers. There are two saltpetre refineries, in Jhajjar and Sampla, for each of which a fee of Rs. 50 is taken.

The saltpetre is extracted from the impregnated soil in the neighbourhood of human habitations. It is treated with well water in a series of pans much in the same way as edible salt is manufactured. Refined saltpetre is similarly extracted from the raw product.

Stone.

143. Useful building stone is found in the quartzite hills of Guriani, and the neighbouring villages.

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Section D.—Arts and manufactures.

Arts and manufactures.

Leather workers.

144. Rohtak is pre-eminently a rural district and though nearly every village has its *khati* or *barhi* (carpenter) and *lohar* (blacksmith), its potter, its *chamars* (cobblers) and *julahas* (weavers) and the common processes of cleaning, spinning and weaving cotton, of making shoes and thongs, the beds, carts and agricultural implements, the clothes and earthen vessels used by the people, may be everywhere observed, there is little in the industries of the district that deserves special note. The figures for castes and occupations will be found in tables 15 and 17 respectively.

The *chamar* of this tract of country is far more than a worker in leather. After Jats and Brahmans he forms the most numerous caste in the district, he is the indispensable agricultural labourer, and the village cooli or *begari* ('fag') and is as often a weaver as a worker in leather. When he tans at all he generally only rough tans the hides with a preparation of lime and soda and then sends them to Delhi to be properly cured. The real tanning of the district is mostly in the hands of the *khatiks* who numbered only 1,019 in the census of 1901. They preserve the skins of goats and sheep alone and dispose of them locally to the *chamars*. The skin after being soaked for a day or two in water is stretched on a frame on the ground, and then treated with a paste of *jowar* flour, crude salt and the juice of the *ak* (calotropis procera) plant. The skin is then put twice after intervals of four or five days into water and the hair scraped off, and lastly put for a few days into an earthen vessel containing a solution of lac and then rubbed over with salt and pulverized *kikar* bark (acacia arabica). The skin is ready for sale in fifteen days in the cold weather, but cannot be cured under a month in the hot season. The maximum price fetched is about Rs. 2.

Kalanaur was at one time famous for its saddlery which was made of bullock hide and highly decorated by the insertion of strips of different colours. Many of the native cavalry used to procure their equipment here, but the manufactories of Cawnpore and the adoption of a severer style of saddlery have driven the Kalanaur products out of the market, and the industry is practically decayed.

Pottery.

145. The pottery of Jhajjar which in the exhibition of 1864 was described as the best unglazed collection of the province, and figured again in the exhibition of 1909, is superior to the usual productions of the village *kumhar* (potter), being finer and better finished and showing some originality in colouring and design. The clay which is dug from one of the tanks near the city is dark grey and very tenacious and the chief colouring matters used are *bani*, a red clay largely obtained from Guriani in the same *tahsil* and applied before baking, and a mixture of *kikar*, gum and mica, the latter of which is fetched from the hill near Mahrouli in Delhi. They mak

excellent *surahis* (flagons), and sometimes mix in the clay saltpetre with a view to keeping the water cooler. Besides the vessels in common use by the people they also make butter-coolers, teapots, flower-pots, small toys and fancy vases. A peculiar product is the *sangpair* or foot-scraper, a small clay strigil with a rough surface which is effected by covering the surface with *bajra* grains which fall out after baking. Were Jhajjar more accessible by rail there would be a better market for this industry, but isolated as it is, excellent *surahis* are sold for no more than 3 or 6 pies each.

Rough coloured toys, such as are sold at fairs, are made in Gohana and Rohtak.

Good small bricks are baked in the district, the usual price being 1,000 per rupee. A considerable quantity of these are exported from Bahadurgarh and carried in camel carts to Delhi.

Cotton manufactures. Cloth.

146. Of the ordinary hand-processes of cotton ginning and skutching, spinning and weaving no detailed account is necessary, for they are well known and fully described in several works. Reference may be made especially to Mr. Silberrad's monograph on "Cotton fabrics of the North-West Provinces" (U. P.). The ginning is done in every house in the small roller mill known as *charkhi* or *belna*, by the women of the family and in the case of *baniyas* and other mercantile classes by the men as well.

When the seed has been separated, the cotton is made over to the *penja* or *dhunnia*, who is generally a *teli* or other Muhammadan, to clean it and separate the strands with his bowstring (*pinjan*). The spinning is entirely done by women and girls who may be seen at any spare time and especially in the evening seated together in some open space without distinction of caste, spinning the cotton on the wheel (*charkha*). The weaving is done by the *dhanaks, chamars* and *julahas*. The warp is first stretched by the women and children, and cleaned with a big brush (*rachh*) by the men who then stretch it on the loom (*kadi*) and weave in the woof.

The coarsest cloths used for men's clothing is called *khadar* or *kharbás* and sells for 20 yards to the rupee; a better quality is *painsí*; it is half as broad again as *khădar*, but only 8 yards are sold to the rupee. *Chaunsí* or *deoti* is closer and heavier than either of these: though very narrow, it costs five pice a yard. *Khes* is a heavy closely woven cloth used as a blanket. Its breadth is three-quarters of a yard and about 3 yards are sold for a rupee. Bedding on which to lie is made of the same quality, but ornamented with a pattern in colour. It is called *dotahí*.

But besides these common cloths, which are to a considerable extent giving place to machine-made piece-goods of European and Indian make, the town of Rohtak is celebrated for muslin

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turbans interwoven with gold and silver thread and for muslin of a particularly fine texture called *tanzeb* or "body adorner," which Mr. Lockwood Kipling considered to be the best produced in the province. This industry (itself dependent on machine-spun thread) has suffered by the death of its chief craftsman, Munawar-ud-din, but still more from competition with machine-woven cloth which must ultimately kill it entirely. There are now only two families employed in it.

Dyeing and stamping.

147. Dyeing was once a speciality of Jhajjar and in by-gone exhibitions collections of country dyes sent from the district have shown a remarkable range of colour, but now aniline dyes, which are at once cheaper and less tedious to apply, have swept all away excepting indigo which is regarded more as a convenient disguise for dirt than as a colour. It is time and atmosphere rather than the inherent taste and skill of the Indians that have produced those delicate blends of colour which are associated in England with oriental taste. Some of the re-storations lately undertaken in Agra, and of the modern work done in Rajahs' palaces show that Indian taste delights in every vivid and bright colour and that the crude contrasts so produced are not merely due to the demoralizing effect of European example. The aniline dyes afford an opportunity never before presented of gratifying this taste, though some of the most beautiful colours are now reckoned unlucky by Hindus, whose scale of auspiciousness begins with bright orange and goes through every variety of salmon and rose colour through scarlets and crimson to magenta. The greens in popular favour are a violent apple green and emerald green and the only blue that is really liked is the raw and crude Chinese blue of European colour-makers. As aniline dyes can be equally well applied everywhere there is now little export of dyed cloth from Jhajjar.

Cloth-stamping, as opposed to dyeing, is done by the *chhimba* caste in many villages. The cloth to be decorated is first washed in water and then steeped in a solution containing pounded *máwi* and *hára* and after dyeing again immersed in a solution containing gum and alum when women's clothes are to be printed, and *gur*, gum and iron-dust in the case of floor cloth-quilts, etc. The dyed cloth is slightly damped again before the printing is done. This is effected with carved *shisham* wood dies made by the village carpenter and called *sáncha* or *chhápa*. Gum is an important ingredient in all the colours employed. The work is not of much artistic value and it is chiefly done for local use.

Work in stone and wood.

148. Many of the village houses have well-carved door frames, though the work seldom shows originality. The masonry houses are often fine and some really delicate work is to be seen on some of the newer houses in Ahulana and particularly on the Jain

temple in Rohtak. The masonry *chaupals* of the village and many of the *shivalas* are distinctive and handsome and Beri is famous for its masons. The ordinary village carpenter is a rough worker but his work is substantial. The country carts for instance are very strong as they needs must be to work on the bad roads of the district. Of late years an industry has sprung up in Rohtak of carving from a solid block of *shisham* closely folding tripods. These vary in height from a couple of inches to 3 feet or so, and are often well finished with heads of tigers, ducks, etc. Four and even five legs will be carved from one piece of wood. Lately an eight-legged specimen was produced. There is considerable demand for these and three or four families make a good living by the work. Exceedingly inferior articles of the same description are turned out by the Jalandhar and Hoshiarpur mistris in Simla. They have lately appeared in the Delhi market also.

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Workers in copper and brass.

149. The *thathiar* like the kettle-mender in England, may be constantly seen going his rounds between the villages and tinkering up the old pots and pans. His work needs no notice, but in the village of Nagar, a suburb of Gohana, there is a considerable manufacture of vessels of this sort. The census of 1901 returned 184 men as engaged in this trade (the figures by the way are not correctly added and the result is unreliable), of whom the bulk probably belong to Nagar. The workmen who are mostly Muhammadans are seldom men of capital but are financed by local Baniyas who advance them a maund of metal or Rs. 20 or so as wages, and the average remuneration allowed is 4 annas *per diem* a head.

Copper vessels are chiefly used by Muhammadans but they often prefer brass or bell metal (*kansi*) owing to the difficulty of getting the former tinned, and the copper vessels used in the district are imported mainly from Delhi and Panipat while the raw metal is brought from Bhiwani to Nagar for conversion into brass pots. These are either made from old brass vessels bought up in the villages at the rate of Rs. 15 the maund or by uniting copper and zinc in the proportion of 24 : 16. The articles chiefly made are *lotas*, *bantas* (large vessels for water) and *katoras* (cups), and they are made by pouring the molten metal over baked earthern moulds. In the case of *lotas* and *bantas*, two moulds are required owing to the reversed curves for the upper and lower halves and these have to be subsequently soldered together and polished. The *katoras* are finished on a rough lathe.

So called bell metal or white-brass, known as *kansi* or *phul*, is worked in exactly the same way, the amalgam being of copper and tin in the proportion of 40: 11 for best and 40: 8 for second quality. The articles made of this metal are *katoras*, *thals* and *thalís* (big and

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small trays) and *gharials* or gongs, but only the first require a mould while the other two are hammered out. The quality of the Nagar *kansí* is highly esteemed and the vessels are said not to sour food so rapidly as the manufactures of other districts. About Rs. 4,000 worth of this ware was reported to be made at Nagar in 1907 and about Rs. 500 worth of brass vessels of which only one-third were retained for local consumption. The exports are mostly to Sonepat and Panipat.

Gold and silver manufactures.

150. There is a great deal of silver and no little gold jewellery worn by both sexes in the district, the bulk of which is locally made. The work is all in the hands of *sunars* who are almost entirely Hindus. The general character of the work is somewhat massive and barbaric but the effect especially of the various arm ornaments worn by women is by no means inelegant. In the east of the district some jewellery is produced of a quality that finds a ready sale in Delhi, but the bulk of the *sunars* only make ornaments to the order of their local clients. A study of the many forms of the ornaments is interesting, and will often tell the religion of the owner and in a woman's case her civil condition, whether she is single or married, whether she has yet joined her husband in his house or not. It was estimated in the district monograph furnished in 1889 that the value of the annual import of raw gold and silver respectively reached Rs. 1,60,000 and Rs. 3,60,000, and that the net profit earned by the *sunars* of the district in working this into ornaments was not short of a lakh of rupees.

Glass bangles.

151. An enormous quantity of glass bangles is worn in the district, for women of every class and caste delight in them, and it is with sorrow that a widow has to break them off her wrists. The bulk of them are imported from Meerut and Panipat, but they are also made in Dawalah in the Jhajjar *tahsíl* where there is a colony of some 30 families of *kacheras* engaged in the industry. The *kach* or rough slag glass, from which these people derive their name and their trade, is produced by smelting an alkaline earth found in Gurgaon, Muthra and elsewhere, and stocked in most bazars. It comes in three colours, the raw muddy green politely called white, dark browny black, and yellow, and the *kachera* makes a fourth, red, by mixing 3 chitaks of copper to the maund of raw *kach*. His materials cost him about an anna a *ser*, and a *ser* produces about 80 bangles which are reeled off on a spindle after melting the slag in a furnace. As he sells them to the retailing *maniar* at 1,000 the rupee, his profits are of the scantiest and indeed seldom exceed two or three annas a day. There is a third class the *lakhera*, who often only sells bangles as the *maniar* does, but sometimes further decorates them with lac, whence his name.

152. There are now seven factories in the district (locally known as *penchh*). Of these one each at Rohtak, Sampla and Bahadurgarh are for cotton ginning only, and the remaining four at Rohtak for ginning and pressing. A soap manufactory at Rohtak came to an untimely end. Except for one factory which has two engines, all are worked by single engines, whose horse-power varies from 19 to 175. The average daily number of adult persons employed in all factories is 751 (male 436, female 315) and of children four. The operatives are mainly *chamars*, *dhanaks* and other menials drawn from the villages in the immediate neighbourhood of the factories. Their material condition is slightly above that of their fellow castemen.

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Section E.—Commerce and Trade.

153. The trade of the district is chiefly in raw sugar, grain, *ghi*, cotton and hides. The cotton is mostly disposed of either direct to the mills at Rohtak or to baniyas who act as middlemen in connection with the local mills or with others in the Punjab. Of the sugar a great quantity goes by road to Bhiwani and is there disposed of to baniyas though much is bought up locally and put on the railway, whence it largely goes to Cawnpore and Sind. The great traders of the district are the baniyas of Beri and of Rohtak Mandi although small middlemen exist in most villages. The hide trade is chiefly in the hands of the butchers. Barter still survives amongst the small vegetable growers who hawk their produce round the villages and towns in exchange for an equal weight of grain.

General nature of trade of the district.

154. The following figures, in even thousands of maunds, give the goods traffic at Rohtak station for the last four years :—

Rail-borne trade.

Year.	Inward.		Outward.	
	Total.	Grain and pulses.	Total.	Grain and pulses.
1907	11,555	745	551	155
1908	1,000	573	612	119
1909	1,142	755	440	186
1910	752	370	371	104

The nature of the traffic varies of course from time to time with the needs of the district, the proportion of grain imported being very high in a famine year, though railway returns are

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delusive as a famine year starting with a failure of the monsoon is not coincident with a calendar year. The figures for these four years however show that not only did Rohtak import much more grain and pulse than it exported in each year, but it imported a greater maundage of every kind. The explanation of this phenomenon appears to be three-fold. In the first place a considerable quantity of sugar is, as already stated, exported by road to Bhiwani and so excluded from the figures. In the second place the figures for grain and pulse include cotton-seed, and owing to the large number of stall-fed cattle in the district, the consumption of this commodity is far in excess of the local production. Thirdly, the principle exports are valuable out of proportion to their weight and bulk, *e.g.*, cotton, hides, *ghi*, and raw sugar. These are all weight for weight more valuable than grain. On the other hand, the imported articles not produced at all in the district as cloth, stone, iron, wood, oil, all weigh very heavy. The following figures compare the imports and exports at Rohtak station for cotton, *ghi*, hides and raw sugar (even thousands of maunds):—

Year.	COTTON.		GHI.		HIDES.		RAW SUGAR.	
	Imports.	Exports.	Imports.	Exports.	Imports.	Exports.	Imports.	Exports.
1906	57	69	2	6	1	1	36	29
1907	10	52	7	4	$\frac{1}{10}$	$\frac{1}{2}$	37	217
1908	2	24	1	8	$\frac{1}{2}$	$1\frac{1}{2}$	51	119

The inward traffic consists mainly of refined sugar from Bareilly and Shahjahanpur, cotton-seed from Cawnpore, Aligarh, Hathras, etc., cotton goods from Howrah and cheap grains from the United Provinces and the Panjab.

Section F.—Means of Communication.

Railways.

155. At the time of the first revised settlement in 1879 no railway touched the district, though the Farrukhnagar branch of the Rajputana-Malwa Railway terminated only one mile from the southern border of the Jhajjar *tahsil*. Two railways now traverse the district but of these the Rewari-Fazilka branch of the Rajputana-Malwa Railway merely cuts the south-west corner of Jhajjar with stations at Kosli and Jharli and is very little used. The railway of importance is the trunk line of the Southern Punjab Railway from

Delhi to Bhatinda and Lahore which was opened in 1896 and runs right across the district with the following stations in it:— CHAP. II, F — Means of Communication.

Stations.		*Miles from Delhi.*
Bahadurgarh	... ...	19
Asaudah	... ...	24
Sampla	... ...	30
Kharawar	... ...	36
Rohtak	... ...	44
Kharainti	... ...	54

The effect of the railway was seen in the two most recent famines when large quantities of *bhusa* were imported from the Panjab at specially reduced rates. Vast heaps of straw were to be seen at the side of the line at every station and many cattle were saved which would otherwise have perished or been sold or driven out of the district.

A line has been sanctioned connecting Bhiwani and Rohtak, while one connecting Panipat with Bhiwani or Rohtak and running through the Gohana *tahsil*, should it ever be undertaken, would tap the richest part of the district and be of great convenience to the people.

156. The metalled roads of the district are the Gohana-Rohtak (20 miles), Rohtak to Bhiwani (18 miles within the district), Rohtak to Jhajjar ($21\frac{1}{2}$ miles) with a branch taking off from Dhandlan to Beri (5 miles). Two more feeder roads have lately been metalled, *viz.*, Mehm to Rohtak (20 miles) and Jhajjar to Bahadurgarh (19 miles) while the Sampla-Kharkhauda-Sonipat road of which 13 miles are in the district is now being metalled. Of these three the first is part of the old Hissar-Delhi road which was previously metalled 3 miles out from Rohtak and showed traces of older metalling at various further points of the length. This road used to be metalled from Rohtak onwards to Delhi, but the Rohtak-Bahadurgarh section was deliberately hacked up, every other mile, to prevent competition with the railway, a piece of economic vandalism difficult to surpass. Its restoration is very much to be desired. On the Bahadurgarh-Delhi section which except for about a mile is outside the district, wiser counsels prevailed and the road is still intact. These metalled roads are now maintained by the District Board with the assistance of an annual grant of Rs. 18,500 from Government. Besides these roads metalled roads surround the towns of Gohana and Jhajjar and the station roads at Rohtak include a good driving road linking up with those already mentioned and making a circuit of about 5 miles. Metalled roads.

157. The unmetalled roads of the district are numerous and cover between 500 and 600 miles; many of them are strikingly broad but the heavy traffic of country carts soon spoils them and they are often bad for driving and riding alike. It should be possible when repairing them to raise a driving path on one side (separated Unmetalled roads.

CHAP. II, F. Means of Communication.

by a ditch or mud embankment from the rest of the road) on which country carts could be tabooed, and light traffic only allowed; this would soon consolidate into an excellent track, like the canal banks where carts are interdicted, and repair would seldom be necessary. The more important of the unmetalled roads besides that already mentioned are as follows:—

I.—From Gohana ...	1. To Panipat. 2. To Sonipat. 3. To Jind. 4. To Hissar. 5. To Mehm running onwards to Bhiwani. 6. To Kharkhauda.
II.—From Rohtak ...	1. To Kharkhauda and on to Sonipat. 2. To Jind.
III.—From Kharkhauda ...	1. To Jhajjar *viâ* Sampla and Chhara. 2. To Badli *viâ* Mandauthi.
IV.—From Beri ...	1. The Bhiwani-Delhi road running through Dubaldhan, Beri, Dujana, Chara and Bahadurgarh. 2. The old customs line (see below). 3. *Viâ* Jahazgarh and Matanhel to Jharli station and on into Dujana State.
V.—From Jhajjar ...	1. To Badli (part of customs line). 2. To Farrukhnagar. 3. To Pataudhi. 4. To Guriani with a branch to Kosli. 5. *Viâ* Salhawas to Kanaund. 6. Towards Dadri—of which the section connecting the Nawab of Jhajjar's two palaces at Jhajjar and Chhuchhak-was was once metalled. 7. To Dubaldhan, and thence joining the Bhiwani-Delhi road.

The old customs preventive line of which mention is made above runs in this district from the western border to Mehm and thence through Busanah, Kalanaur, Kanhaur, Beri and Jhajjar to Badli. The customs establishment was removed in 1879 but all along the line may be traced the foundations of the patrols' huts and here and there remains of some crossing gate or of a cactus hedge. There were bungalows at Mehm, Busanah, Anwal, and Beri whose sites can be still traced, while the police rest-house at Beri is a part of the old salt bungalow. The Jind-Dadri road traverses the west of *tahsil* Rohtak running through Bainsi and Busanah. Besides these there are innumerable village roads, usually, as Mr. Fanshawe wrote, "about as straight as a corkscrew." These are generally below the level of the fields, often worn down to the kankar level, and are constantly flooded by rain or by some canal cut taken across them. They are constantly encroached on, and constantly altered, when some enterprising zamindar ploughs up

a section and drives the traffic into his neighbours' fields. A district officer who would devote some time and the necessary patience to this matter might with the goodwill of the people do much to improve these by straightening and demarcating them, any sufferer by a re-alignment being compensated from other common land.

CHAP. II, F.

Means of Communication.

Traffic on the roads.

158. The lines that carry most traffic are firstly the Gohana-Rohtak road which in winter I have seen worn in the short space of two months by the heavy cotton-laden carts from a first class motor track to a series of holes which would each shelter a litter of pigs; secondly the Gohana-Bhiwani, Bhiwani-Rohtak, Rohtak-Delhi roads by the latter of which through traffic still goes at times in preference to the railway, fewer palms requiring grease by the way. The Gohana to Panipat and to Sonipat roads also carry a good deal of traffic, and the Rohtak to Beri and Jhajjar roads. The Jhajjar to Farrukhnagar road used to be much used but the decay of the salt trade, bad years in Jhajjar and the alteration of the railway system have destroyed this and the approaches to the fine bridge between Silanah and Durinah over the Sahibi have fallen into eloquent disrepair. The canal bridges are usually good and substantial but on the Bhalaut Branch they are usually nothing but planks. These till lately were unfenced and a source of danger—and often loss of their cattle—to the zamindars and of disgrace to Government. They have however lately been fenced though it is to be hoped that it will not be long before permanent masonry bridges take their place.

The carrying trade is mostly in the hands of the rainland villages, for the canal estates have always use for their carts, and it is often financed by baniyas. The carts (*gadi and ladha*) used are remarkably strong. Travellers on unmetalled roads usually go in the four-wheeled *rath* or the two-wheeled *baili* or *majholi*—both drawn by bullocks—while between the towns *ekkas* also ply freely on the pakka roads, and every evening lines of curious camel carts—sloping towards the front as if prevent the sleepy passengers falling out—start from Gohana, Mehm, Rohtak and Jhajjar, arriving and discharging their freight like sardines from a tin in the early hours of the morning. There are no navigable canals or water traffic of any kind in the district.

Bungalows.

159. A list of bungalows, which (with the exception of the Rohtak dak bungalow governed by the ordinary rules) are available by the courtesy of the different departments concerned for the use of officers on tour, is given in Table 29 of Part B. Generally speaking the district is well served, but a bungalow is needed in the north of Gohana *tahsil* in the neighbourhood of Jagsi—a troublesome village—at Sewanah or thereabouts in Rohtak, and at Kosli in Jhajjar. The splendid bungalows at Jhajjar and Chhuchhakwas are palaces of the old Nawab and that at Zahidpur his shooting-box.

CHAP. II, F. — Means of Communication. Postal arrangements.

160. The post offices are controlled by the Superintendent, Southern Division, Rewari. The head post office in Civil Lines, Rohtak, has sub-offices under it in Rohtak town, Rohtak Mandi, Gohana, Mehm, Kalanaur, Kahnaur, Sampla, Beri, Bahadurgarh, and Jhajjar. Besides these eleven offices there are 44 other post offices scattered all over the district. From the head office there are three deliveries and three despatches daily. Rohtak, Rohtak Mandi, Kalanaur, Jhajjar, Beri and Gohana are served by the telegraph, and it is of course possible to telegraph from all Railway stations in the district, though experience teaches that when the railway telegraph only is available, it is quicker to walk then to wire. The Canal department also maintains a private line of telegraph between Delhi, Rohtak and all main junctions of *rajbahas*. In 1879 when Mr. Fanshawe wrote his Settlement Report there was no telegraph in the district.

Section G.—Rents, Wages and Prices.

Agricultural wages.

161. The ordinary wage for a day's labour in the fields is two annas with food twice in the day. The food may be valued at about an anna and a half. Sometimes 3 annas without food will be taken. When labour is scarce, plague rife or the crop heavy, wages will rise to double this sum and the water-lifter ordinarily gets 4 annas a day besides his food. Fortunately lift irrigation is rare for it is expensive : it takes two shifts of two men each to work the lift and sometimes a fifth man is engaged to distribute the water in the *kiaris* (beds). If they work by night as well as by day, they will be paid at double rates, or 8 annas per head. The crop-watcher gets 3 or 4 rupees a month and finds himself in food ; for this he will watch 50 *bighas* or so : an anna a *bigha* is a common computation. The cotton is generally picked by hired labour except in rainland villages where the crop is light. Women and girls of the lower caste pick the cotton in return for one-tenth of their pickings, though the fraction of the crop retained sometimes rises towards the end of the harvest as the bolls get scanty and the labour of picking is increased. This system is called *pui*.

A ploughman, or farm labourer, will often be engaged by the year. He is called a *barsodi* and gets in different parts of the district Rs. 12 to Rs. 36 the year. Besides this he generally receives his lodging, his food, and necessary clothing and bedding, though the amount given him in this way will vary somewhat inversely with his wage. These are direct payments for hired labour, but the custom prevails by which help in the fields is taken from the chamar in return for a share of the harvest, just in the same way that the blacksmith and carpenter are remunerated for their making and repairs of the farmers' tools, and the other menials of the village

for household service rendered. The blacksmith, carpenter, and chamar are in the eyes of the zamindar classed separately. Their services are intimately connected with agriculture, and more highly remunerated. The others, the potter, weaver, washerman, waterman, etc., are called *khanagi kamin* or household menials. Their services are less constant and less well paid.

The share of the crop paid to menials.

162. It was calculated at settlement that the payments made for agricultural help to the Lohar, Khati, and Chamar (calculated in some villages at a share of the crop, sometimes at so much per plough, or per crop,) amounted to 5 per cent. of the grain crop in the old Jhajjar tahsil and to from 8 per cent. to 10 per cent. in the north of the district. The dues and duties of the menials differ from village to village, but the following two examples from Sanghi and Salhawas are typical:—

SANGHI VILLAGE.

No.	Name of menial.	Duty.	Dues.
1	Khati (carpenter).	To make the wood-work of all ordinary agricultural implements, beds, stools, charkhas (spinning wheels); to cut wood on the occasions of marriage. Wood is in all cases supplied by the owner or else paid for separately.	*Kharif.* Half ser per maund of the produce. Two bundles of jowar and bajra. One and a quarter sers per plough at sowing time. *Rabi.* Half ser per maund of the produce. Two and a half sers per plough at sowing time; one bundle of the crop containing about five sers of grain. At a daughter's wedding from 8 annas to Re. 1 and food; on a son's marriage 4 annas and food.
2	Lohar (blacksmith).	To repair all agricultural iron implements; to fit all iron-work to the plough; the zamindar supplies the iron; coal is supplied by the blacksmith.	The same as those of Khati.
3	Chamar (tanner).	1. To supply begar ("fagging"); to repair all leather; to remove dead cattle.	One-fortieth of the whole crop of grain.
		2. To supply begar ("fagging"); to repair all leather; to remove dead cattle and to supply two pairs of shoes to the owner yearly; and to supply ox-goads and thongs when needed.	One-twentieth of the whole crop of grain.

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Rents, Wages and Prices.

SANGHI VILLAGE—*continued*.

No.	Name of menial.	Duty.	Dues.
3		3. To supply begar ; to repair leather ; to remove dead cattle ; to supply shoes to all the members of the family when needed ; to weed the fields ; to assist in the reaping of the harvest ; to clear the fields before ploughing ; one Chamar to be daily present to assist the reaping of the harvest.	One-tenth of the grain crop (in Pana Delian one-eleventh). On a daughter's marriage from 8 annas to Rs. 5 and food for three days ; on a son's marriage from 8 annas to Re. 1 and food. The skin of dead sheep and goats goes to the Chamar of the family ; one-thirteenth part of the flesh of cow, ox, calf, sheep and goats, and one-nineteenth part of the flesh of buffalo go to the Chuhra (sweeper), the remainder being the Chamar's share. When any buffalo, bull or other cattle belonging to a stranger or unowned dies, the skin is shared by all the Chamars of the village, and of the flesh one-thirteenth or one-nineteeth, as specified above, goes to the Chuhras of the village, and the remainder is given to all the Chamars of the village.
4	Potter (Kumhar)...	To supply earthen vessels ; to carry rice and sugar on wedding occasions.	One chhaj (winnowing basket) of grain at harvest time. On a daughter's marriage from Re. 1 to Rs. 3 and food ; on a son's wedding from 8 annas to Re. 1 and food.
5	Kahar (water carrier).	To supply water to Hindu houses and to camps of Government officers visiting the village.	Five sers of grain at harvest. On a daughter's marriage from Re. 1 to Rs. 5 and food daily so long as he supplies water ; on a son's marriage from 4 annas to Re. 1 and food.
6	Sakka (Muhammadan waterman).	To supply water to camps of Government officers visiting the village ; to sprinkle water at weddings.	Five sers of grain at each harvest ; on weddings 4 annas and food.

SANGHI VILLAGE—*concluded.*

No.	Name of menial.	Duty.	Dues.
7	Chuhra (sweeper).	To supply begar; to sweep lanes and houses; to conduct the cattle to other villages and bring them back; to collect the people for an assemblage and to act as guide; to remove dead camels, horses, asses and mules.	Five sers of grain at each harvest; on a son's wedding Re. 1 and food; on a daughter's wedding Re. 1 and the refuse of the dinner of the whole barat (wedding party) and food for three days. One loaf daily from the house, which he cleans; gets shoes and clothes of the dead, the whole skin of dead mule, camel, ass and horse, one-thirteenth of the flesh of cow, sheep and goat and one-nineteenth of the flesh of dead buffalo or its young.
8	Nai (barber) ...	To go on errands to relatives; to shave the heads of males; to clean the vessels of guests at weddings and funerals; the nain (barber's wife) accompanies the bride to the bridegroom's house.	One chhaj of grain at each harvest; Re. 1 at the betrothal of a son; Rs. 6, one dohar (double sheet of cloth) and pice to the value of Rs. 2 at a daughter's betrothal; on a son's wedding Rs. 6 or Rs. 7; on a daughter's wedding from Rs. 7 to Rs. 20; food for all working days during a wedding; one loaf for each shaving; barber's wife gets half or one ser of grain each time she goes to dress the hair; she gets from Rs. 2 to Rs. 5 when she accompanies a bride to the bridegroom's house.
9	Shekh ...	To guard the camp of Government officers, visiting the villages.	Four annas on a daughter's marriage. He is also in enjoyment of cultivating possession of land without rent.

SALHAWAS VILLAGE

No.	Name of menial.	Duty.	Dues.
1	Carpenter (Khati).	To make the wood-work of all ordinary agricultural implements, beds, stools, spinning wheels, etc Wood is supplied by the zamindar.	*Kharif—per plough.* Sowing time two and a half sers; threshing time fifty sers and sixteen bundles of jowar or bajra. *Rabi—per well, with eight bullocks.* Sowing time twenty sers; threshing time fifty sers and thirty-two bundles of wheat or barley with straw. On a daughter's marriage, if the carpenter supplies a charpai (bed), Re. 1-4 and food; if not, only 4 annas and food; on a son's marriage 4 annas and food.

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Rents, Wages and Prices.

SALHAWAS VILLAGE.—*continued.*

No.	Name of menial.	Duty.	Dues.
2	Blacksmith (Lohar)	To repair all agricultural iron implements; to fit iron-work to the plough; iron is supplied by zamindar, coal by blacksmith.	At each harvest time blacksmith gets half the grain and pulis (bundles), given to carpenter. On a daughter's marriage, if he supplies palta (flat iron to turn loaves) 8 annas and food; on a son's marriage 4 annas and food.
3	Tanner (Chamar)...	To mend shoes and all other leather things used in agriculture, to assist to reap the harvest, clear the fields and thresh the corn by turns; on a daughter's marriage to plaster the walls; to look after and clean the fodder and to keep guard; to drive the cattle to other places; to remove dead cattle except horse, ass, mule and camel; and to go on errands (begar).	*Kharif* per plough fifty sers of corn. Rabi per lao (well worked with eight oxen), if he supplies a kas (leather lacing to bucket), he will get four maunds of corn; otherwise only one maund and twenty, sers. *Rabi—barani per plough.* One maund of grain. When he goes to reap the harvest he gets every day one bundle with straw and food once a day. On a son's marriage, he supplies shoes for both bride and bridegroom, and gets in return Rs. 2-4. On a daughter's marriage he gets a rupee for cleaning the fodder and 16 takkas (=8 annas) for keeping guard at night. The skin and six-sevenths of the meat of dead cattle go to Chamar, one-seventh of the meat going to dhanak. On festivals and on days when he goes out on errands, he gets food twice a day.
4	Potter (Kumhar)...	To supply two matkas (pitchers) at each harvest; on wedding occasions he supplies full lik (40 vessels) or half lik (20 vessels); to supply begar.	*Kharif* per plough, five sers of corn; *rabi* per lao with eight oxen, fifteen sers of corn. At wedding, if full lik, Re. 1-4 and food; half lik 10 annas and food. On festivals also he gets food. The lik is not binding in the case of non-owners, Mahajans and Brahmans, and the potter charges from them the actual price of the vessels supplied to them at wedding time.
5	Kahar (cooly) ...	No kahars in Salhawas.	
6	Sakka (waterman).	Ditto.	

SALHAWAS VILLAGE—*concluded*.

No.	Name of menial.	Duty.	Dues.
7	Chuhra (sweeper)	To remove dung; to sweep (houses); to remove dead bodies of camel, ass, mule and horse; to supply the village begar.	Gets one loaf and rabri from his peasants; gets the skin and flesh of camel, ass, mule and horse. On a daughter's wedding the sweeper gets half the refuse of dinners, the dhanak gets the remaining half, and the sweeper also gets 8 annas in cash. On a son's wedding 8 annas and food.
8	Barber (Nài) ...	To shave the polls of males; to go on errands to relatives; to clean the vessels at weddings; to supply begar. The wife of the barber dresses the hair of women.	*Kharif* per plough, ten bundles with straw; *rabi* per lao (well worked with eight oxen), one maund of grain; food is given for shaving and hair-dressing; on a daughter's marriage from Rs. 5 to Rs. 10; on a son's wedding from Rs. 4 to Rs. 10 and food; and food on festivals.
9	Dhanak (weaver and scavenger).	To collect the people; to act as guide; to bring and take, to and from, the villages of relatives, horse, ass, mule and camel; to supply begar.	At weddings he gets from 4 annas to Re. 1 and food; exempt from hearth fees and water dues; gets one-seventh of the flesh of dead cattle from the Chamar; gets daily loaf and rabri from the peasant.
10	Chhipi (tailor) ...	To supply mandha (awning) on a daughter's marriage and also to supply cloth.	Gets a rupee for the mandha; the cloth is returned to him; also gets food; is paid for the sewing of clothes.

Skilled labour.

163. Apart from their duties in keeping the *zamindar's* implements in good order the carpenters are often employed in house building and other similar occupations. Such services are remunerated separately. The skilled mason or carpenter generally receives 4, or occasionally 6, annas a day, and his food and tobacco twice on a liberal scale, which costs about 3 annas. Sometimes he will be paid 7 or 8 annas a day and in that case he receives nothing in kind. Occasionally the rates will be found to be 4 annas with food or 5 annas 4 pies with none. It must be understood that all these are standard rates and liable to many minor variations.

Relations between owners and menials.

164. Mr. Fanshawe noted thirty years ago that the menials were not on such good terms as formerly with the owners. They are certainly often on ill terms now. Each party rather insists on its

CHAP. II, G. — Rents, Wages and Prices.

dues than is mindful of its duties. Custom too is gradually loosening. High wages in the Panjab and elsewhere tend to make men dissatisfied with the old arrangements and in some villages menials are difficult to get. The big village of Mahmudpur has no potters. Probably there will be great changes in the next thirty years. Even now the Jats are attempting to standardise the dues of the *nai* (barber), and in most villages to reduce them, but it is unlikely that the ultimate victory will rest with the employers.

Development of rents.

165. There has been a great development of rent since last settlement, when Mr. Fanshawe (paragraph 83) showed the whole area held under rent by non-occupancy tenants as only 123,775 acres including the area held at revenue rates. Now the area, excluding land held at revenue rates, is 259,194 acres (see Settlement Report, paragraph 27). Kind rents are taken on 77,303 acres against 3,936 at last settlement, and cash rents on 181,891 acres. Kind rents are relatively commonest in irrigated lands, which means that the land-owners on the whole command the situation; they take kind rents when the returns of agriculture are secure, but stand out for cash in the precarious barani tracts. The kind rent is unusually high in this district, being commonly half for irrigated crops except cane, and half or one-third in unirrigated land, but adjustments have to be made owing to the system of divisions in force. It is the almost invariable practice in the irrigated tracts that the landlord should pay that portion of the seed and water charges which he retains of the crop, and receive from the tenant a corresponding contribution to the land revenue. In unirrigated lands too it is common enough to find seed and revenue shared. Full details of the prevalence of this system and of the actual rates of division in force will be found in paragraphs 29 and 30 of the Settlement Report.

Cash rents are dealt with fully in paragraph 28 of the Settlement Report. Economic rent is not yet fully developed and this is specially true in newly irrigated circles where the rent taken on canal land, where let at all on cash rents, is the same as for dry land. No doubt the soil of a village is very uniform, but the prevalence throughout an estate of a single dry rent, or of two rates—one for firm and one for sandy land—shows that custom is still a determining factor in the pitch of the rents. A somewhat higher rate will be paid for land near the village site, or for 'umra' land, that is, land in good condition from having borne an unirrigated rabi crop, especially gram. Business-like instincts, letting at the most favourable moment, demanding a rise with a favourable year—these are considerations which appeal to the Baniya owner rather than to the Jat. The actual rents recovered are compared in Chapter III C below with the demand of the land revenue. According to the table given in paragraph 83 of Mr. Fanshawe's report the average cash

rent thirty years ago was just under Rs. 1-12 per acre. As will be seen below the average on the poorest class of land, bhur, is now Rs. 1-9-2, on other rain land Rs. 2-2-4, on well lands Rs. 5-10-6 and on canal lands Rs. 6-14-4. CHAP. II, G. Rents, Wages and Prices.

166. Prices fixed at settlement which were based on a careful scrutiny of the transactions in baniyas' books in a number of villages for the past twenty years represent the average values at which it was assumed that the producer would be able to dispose of his crops during the currency of settlement. The prices fixed for the main crops were in annas per maund :— Prices of food grains.

Jowar	21	Moth	23	Wheat	32
Bajra	25	Mung	30	Barley	21
Cotton	68	Mash	30	Gram	22
Indigo	40	Gowar	20	Gochni	27
Raw sugar ...	43	Til	60	Sarson	46
		Chaulah	22		

Compared with the prices fixed thirty years earlier, sugar remained stationary, rice and indigo (unimportant crops) showed a large decrease, and the other crops were all enhanced in value in greater or less degree. After making allowance for the relative produce per acre of different crops it was estimated that there was an effective rise in prices in the different *tahsils* varying from 17 to 27 per cent. The rise for the district as a whole may be put at 25 per cent.

Experience since the prices were fixed shows that they were very low and that, if a rise in assessment is to be based on prices, a far larger enhancement of revenue might have been claimed than was actually taken. But these are only the prices at which the produce is assumed to sell. The actual prices at which the ultimate consumer buys from the grain-dealer are very much higher as is shown in table 26. Wheat, for example, has touched 80 annas, jowar, barley and gram 64. The rise in prices since 1879, thus considered, is in the case of most grains seldom below and often in considerable excess of 100 per cent. More will be known of the very complicated causes of this rise when the enquiry now being instituted by the Government of India into the matter is complete.

SECTION H.—FAMINE.

167. In a district* of which even now but a small part is protected by irrigation and in which the rainfall is so notoriously precarious as it is in this part of the Panjab it is but natural that famines are frequent, and that each has its name and serves as an epoch in the history of the countryside. Early famines in Rohtak.

* This article down to the end of paragraph 170 is taken, with slight changes, from Mr. Fanshawe's Settlement Report.

CAHP. II,H.

Famine.

The *kál* (more properly *akál*) best known to the people occurred in the following years:—

A. D.	Sambat.	Names.
1753-54	1810	Dasá.
1782-83	1840	Chálísá.
1802-03	1860	Sáthá.
1812-13	1869	Unhattará.
1817-18	1874	Chauhattará.
1833-34	1890	Nawwiá.
1837-38	1894	Chauránawá.
1860-61	1917	Sattrah.
1868-69	1925	Pachísá.
1877-78	1934	Chautísá.
1886-87	1940	Chalísá.
1896-97	1953	Tirepaná.
1899-1900	1956	Chhapaná.
1905-06	1963	Tiresathá.

From the terrible *chálísá*, which lasted three years and in which grain sold at five *sers* the rupee (the equivalent of much less at present values), a very large number of villages of the district date their refoundation in whole or in part. Curiously enough no sayings or songs regarding this famine have been traced, but its terrible ravages have been described by a master pen in *The Rajas of the Panjab.*

In the *sáthá* famine, grain sold at 10 *sers* the rupee, two consecutive harvests having failed. Mr. Fanshawe, writing in 1880, found the efforts made by Mr. Perron to alleviate distress in this famine still gratefully remembered by the people. The *unhattará* famine was most severe in the *Bágar* country, from which large numbers flocked to Rohtak, and especially to the Jhajjar *tahsil* and settled as cultivators. Grain sold at 7 or 8 *sers* per rupee. The *chauhattará* like that of 1877-78, was a fodder famine chiefly; the price of grain did not rise above 12 *sers* for the rupee. The *nawwiá* famine was very severe; grain is said to have been altogether unprocurable, though prices did not rise to

an unprecedented pitch. Of this famine the people have a saying "*Baniya bhar gaya kothi men, Bálak rowe roti men,*" meaning that "the shop-keeper hid in his house, and the child wept over its meals," and expressing the trouble and hunger which fell on all. The *chauránawá* famine was less severe again. CHAP. II, H — Famine.

168. The *sattrah* famine was the first in which relief was regularly organised by the British Government. It was severest in Marwar and Bikanir, and thousands of hunger-stricken people swarmed in from these parts. The rains of 1859-60 were poor, and those of 1860-61 failed almost entirely, so that the Najafgarh *jhil* ran dry—an occurrence unknown before—and grain sold in Rohtak for some time at 8 *sers* the rupee. In the official report it is stated that nearly 500,000 people were relieved by distribution of food and in other ways, that nearly 400,000 were employed on relief works (chiefly tanks and a few roads) and that Rs. 34,378 were spent on these objects. Rs. 2,47,971 of land revenue were ultimately remitted. The number of deaths from famine was put at 144, but the Commissioner considered it impossible to guess the real number of persons who died from gradual starvation. The *kair* (or *karil*) bush yielded an abundant supply of berries, as it seems always to do in the famine years, and the people lived largely on its fruit for weeks. The stores of the country had been generally exhausted by three bad harvests previous to the actual famine year, and the villages were most severely tried by it, though fortunately not permanently injured; the loss of cattle was considerable, but nothing like that in 1877-78. The following sayings of the *sattrah akál* are common in the mouths of the people :— Famine, 1860-61.

Parte kál Jullahe mare, aur bich men mare Teli,
Utarte kál Baniye mare, rupiye ki rahgai dheli;
Channa chironji hogaya, aur gehun ho gae dákh;
Sattrah bhi aisa para chalisa ka bap;

that is, "In the beginning of the famine died the weavers; in "the middle the oil-men; at the end the traders; and a rupee "became worth only half its value; grain sold at the price of "pistachio nuts and wheat at the price of raisins; the famine of "seventeen was more severe than that of forty." Of the same famine there is a well-known song of some length, from which the following couplets are taken :—

Bodi Banniyán ne kardiya mol.
Tut gai takhri, phat gai bat.
Ji gae Baniya mar gae Jat.
Tut gai gadi mar gae bail.
Be muklawa ho gai gail.

"The traders collected old and bad grain, and sold it for an enormous price. The beam of their scales broke, and their

CHAP. II, H. — Famine.

weights were worn away (by constant use), the trader lived, and the Jat died. The carts remained useless, for the oxen were dead; and the bride went to her husband's house without the due formalities." The last line is most expressive of the intensity of the distress: the parents being no longer able to feed their daughter, she was forced to go in an irregular way to her husband's house, a terrible breach of marriage etiquette.

Famine, 1868-69.

169. In the *pachísa* famine of 1868-69 the distress in Rohtak was as severe as in any part of the Punjab. In the early months of 1868 there was a fair amount of rain, but the fall of July, August, and September failed entirely, and before the end of the year grain was selling at 10 *sers* the rupee, and relief works had to be started. The showers which fell elsewhere in January and February did not extend to the Hissar division, and misery became intense throughout the summer of 1869, till at last good rain fell in September, and saved the district from a possible repetition of the events of 1780-83. 719,000 destitute persons received relief; 1,250,000 were employed at various times on relief works; Rs. 1,33,000, nearly; were spent in alleviating the calamity, and Rs. 2,09,269, of revenue were in all remitted. Of the money granted, Rs. 12,000 were given in the shape of advances Rs. 25,000 were spent in the purchase of food, and the rest was expended on works—chiefly the clearance of village tanks. The special feature of the relief in this famine was the amount made up by voluntary subscriptions of the people themselves, which was nearly Rs. 45,000. The loss of life was considerable, although at the time this was not admitted; the loss of cattle was nearly 90,000 head, and some 50,000 were said to have been sent off to the hills in order to save them from starvation.

Drought, 1877-78.

170. The next drought took place during the progress of the revised settlement in 1877-78, and the loss of cattle in these years was perhaps greater than had ever been known before. There was but little rain in June, none in July or August, and only two inches in September, when it was too late to sow anything. Grass withered away from the face of the earth, the cattle began to die in large numbers in the autumn of 1877, and famine prices were soon reached. Matters were made worse by the gambling transactions of the traders in grain (*badni*); credit was refused to the cultivators; food stores began to be largely exported from the district, and the people in consequence became greatly exasperated. In the beginning of the trouble, the unhappy death of Mr. Moore occurred, and presently disturbances commenced. Highway robberies grew common, grain carts were plundered, and finally

the bazar at Badli was attacked and gutted by the Játs of the place. The prompt and severe punishment which followed this outbreak prevented similar designs from being carried out, but there was still an uneasy feeling on the country side which did not die away for some months. The winter rains again failed, and the mortality among cattle became terrible; still no relief was considered necessary by Government: the revenue demand was not even suspended. Fortunately, good rain fell at last in July and August 1878, and though the later rains were scanty, an abundant crop of fodder was obtained and a fair crop of grain. During the cold weather of 1877-78, the aspect of the country was desolate beyond description. There was literally no crop in the rain-land villages; in a ride of 20 miles not even two or three plots were to be seen. The grass had wholly disappeared, and nothing but thorns and weeds met the eye. The loss of cattle amounted to 176,000 in one way or another, by sale, deaths, or transfers. Ultimately Rs. 80,000 of the collections due in the spring of 1879 were suspended, and this gave a little relief. Of this drought the people quote the following lines :—

Ek roti ko bail bika aur pisa bik gaya unt,
Chautisa ne kho diya bains gai ka bunt.
Chautisa ne chautis mare, jiye Baish Kasai,
Oh mare takri, aur us ne chhuri chalai.

"An ox sold for a piece of bread, and a camel for a farthing: the year thirty-four has destroyed the stock (root) of oxen and of buffaloes. The year thirty-four has killed thirty-four tribes (out of the thirty-six); two only, the trader and butcher, have survived, the one by use of his scales and the other by use of his knife (to slaughter the cattle).

Famine of 1896-7.

171. Famine spared the district for some time after this and for eighteen years Rohtak enjoyed a spell of unusual prosperity. With the year 1895-6 when the rains and the crops largely failed a lean cycle began which lasted for eleven years, and contained three famines and four years of scarcity. The first of the three famines was in 1896-7. The rains of June 1896 gave hopes of a good year, but the next 3 months were practically rainless and the autumn crop again failed. Rain-land villages had literally no crop, and no hope for the spring. Relief works began in November 1896 and lasted till July 1897 when heavy and general rain enabled them to be closed. This was not relatively a severe famine, for there was large stock of fodder and grain in many of the villages and the zamindars had not yet been exhausted by a long series of bad years. More than three quarters of the number of people on relief works, which rose to 11,000, were menials. Rupees 96,300 were spent in alleviating the distress and suspensions were granted amounting to rather less than three and a half lakhs of rupees.

CHAP. II, H.

Famine.

Famine of 1899-00.

172. The famine of 1899-00 was far more severe in itself and the people had much less resistance left with which to meet it. The monsoon broke well in July and then ceased abruptly, almost entirely. Hot winds in August and September dried up the tanks and withered the crops. Fodder was so scarce that, as the Deputy Commissioner reported, it was a common sight in the morning's ride to see people guarding patches of the *jhar-pala* as carefully as they would in ordinary times a valuable sugarcane crop. Over twenty thousand buffaloes and cows were sold at the autumn cattle fair and the total sales were just double the figure of the corresponding fair of the previous year, while the average price of all animals sold fell from Rs. 28 to Rs. 14.

No *rabi* crops could be sown except on the canal and fears of famine soon became a certainty. Relief works opened in November 1899, (though ordinary district board works for the relief of village menials and famine test works had been in progress for some months before) and a maximum of well nigh 43,000 persons on relief works was reached in July 1900. No less than 355 villages were affected, and 255 of them sent men on the works, while gratuitous relief was distributed in 308. Of those relieved no less than 54 per cent. were Jats and Muhammadan, a clear indication that the famine had touched the strongest classes. Not till the end of August 1900 were the relief works finally closed, by which time the total expenditure had reached seven-and-a-half lakhs of which all but Rs. 46,000, contributed from District and Municipal funds, was borne by the Provincial Government, while land revenue had to be suspended to the amount of Rs. 5,60,467. This famine is remarkable as the first in which the Southern Panjab Railway was in full working order in the district. This railway which had already in 1898 brought into the district two-and-quarter lakhs of maunds of food grains and pulses more than it had carried from it, conveyed from January 1899 to the end of August 1900 nineteen lakhs of maunds into the district, and took away less than half a lakh. Of this disastrous series of years the people say—

"*Trepan men punji gai chouwan men gaya bij.*
Pachpan men neota gaya aur chhapan sab chiz.
Satawan ke sal men laga mahina jeth
Haiza ki bimari hui chuta munh aur pet."

"In '53 stores were exhausted; in '54 seed would not germinate.

In '55 they could not subscribe to a wedding, in '56 everything went.

In '57 *jeth* started well; then came the cholera and stomach and mouth were emptied."

CHAP. II, H.

Famine.

Famine of 1905-06.

173. The famine of 1905-06 which coincided with the beginning of the re-settlement operations fell upon a people exhausted by years of scarcity who had seen but one really good year's harvests since its predecessor six years before. In July good rain had fallen but that was practically the end of the monsoon, and the winter rains fell upon a soil unsown, though the falls of February and March saved the irrigated crops, reduced prices and brought some fresh water into the exhausted tanks and brackish wells. Few villages had any reserve of fodder, and before Christmas *jowar* straw was selling at 12 bundles for the rupee and the rate rose to 10. Fodder came by road from Hissar and vast quantities of *bhusa* were imported from Bhatinda and the Panjab, the Southern Panjab Railway Company granting concession rates of carriage, and brisk sales took place at the stations along the line. Even so, it was impossible to keep all the cattle, and the sales of buffaloes topped the figure even of 1899 but better prices were obtained all round as good rain fell in Hissar and elsewhere. The buffalo is the Jat's stand-by and their sale is an index figure; if the transfer of all cattle did not exceed that of the previous famine, it was only because fewer were left to sell. Prices, thanks to the railway and to the fact that famine conditions were confined to this district, never ruled as high as in the two preceding visitations, but by January 1906 wheat had already reached 11 *sers* at Rohtak, barley 14, gram 13½, *jowar* 13 and *bajra* 12, while at a distance from the railway prices were higher still.

As a food famine, this calamity compares closely with that of 1896-97 and was much less severe than the intervening one. Only 288 villages were affected and only 157 in the first degree. The maximum number of persons relieved which was reached in May 1906, was 13,188, about half the persons relieved being agriculturists. No poor houses were opened and no deaths from starvation occurred. It was severe enough however to cause a marked rise in crime, and it is worth remark that in over 50 per cent. of the cases of theft, food for man or beast was the article stolen. As a fodder famine it was far more severe than either of its immediate predecessors. Every tree that was edible by cattle was stripped of its leaves—even in some areas not officially declared affected—for there were no reserves. In some villages literally no cattle were to be seen.

Test works started in January 1906, and relief works in February; they were closed in August, after abundant falls of rain in that and the preceding months. The total expenditure of the famine was Rs. 1,14,230, of which a little over Rs. 9,000 was borne by district and municipal and the remainder by provincial funds. Suspensions of the year's revenue amounting to Rs. 5,77,877 were made and Rs. 3,05,780 of old arrears were remitted.

CHAP. II, H. Famine.

Rupees 2,78,594 was also distributed in takavi for purchase of bullocks and seed, and working of wells.

The famine was the first worked in the Panjab under the new Famine Code. The railway was of immense assistance, for besides the vast quantities of *bhusa* imported the imports of grain from August 1905 to July 1906 exceeded the exports by 14 lakhs of maunds and prices were kept down, though it is possible that but for it, the Baniyas would have held larger stocks of grain at the beginning of the scarcity.

General reflections on famine.

174. The effect of famine in this district before the adoption of systematic relief measures by the British Government is shown in the deserted sites to which almost every village can point. With a famine code and a railway system such disasters are impossible, but little or nothing has been done yet to save the cattle whose wholesale loss in famines leaves an impress on the condition of the countryside which it takes years of prosperity to obliterate. As population increases less and less pasture land is left, and the process of breaking up the soil has in many villages been carried too far, and everywhere to the limit of safety. In this respect the famines of old days effected an automatic adjustment. The zamindar plants the crop that pays, not the crop that saves, and pure fodder crops are little grown until famine already has the people in its grip, when except in canal villages the opportunity is passed. In years of ordinary rainfall *dúb* grass is abundant and its hay will last for several years. It should not be beyond the power of Government to insist on its preservation, but it must insist, for the Jat will not look far enough ahead. If he grumbles in a good year he will bless the Sirkar when the lean year comes.

The liability to famine affects the peoples' choice of families in which to marry their daughters; for every one strives to get a few acres of canal land to cultivate in years of drought, and so great is the burden of this to the dwellers in canal villages that they will not intermarry with their less fortunate fellows if they can help it. The songs are full of reference to this—

"*Mere bebe he, naddion par dharti dede he,*"
"Sister give me land upon the canal"—and again
"*Mere bhaiyone nahron par dharti boio ne,*"
"Brother, sow some land on the canal."

The classes that feel scarcity soonest are always the menials and the *purdah* classes—Rajputs, Pathans, Shekhs, Biloches, Saiyids, &c.,—and the latter are unfortunately often prevented by pride from coming on famine works. That the district in years of good rainfall produces such excellent crops is no doubt largely due to the constant fallows enforced by drought.

CHAP. III. A.

Administrative divisions.

General arrangement for disposal of business.

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CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III. A.

Administrative divisions.

175. The district is one of the 7 included in the division of the Commissioner of Delhi.

General arrangement for disposal of business.

The normal strength of the district staff consists of one Deputy Commissioner and three Extra Assistant Commissioners, who are District Judge, Treasury Officer and Revenue Assistant, respectively. The Deputy Commissioner is invested with enhanced powers under section 30, Criminal Procedure Code, and the Extra Assistant Commissioners, each of whom is in charge of one or more police stations, have the ordinary powers of first class magistrates.

The District Judge has under him two Munsiffs, and at times a temporary Sub-Judge. The Extra Assistant Commissioners also have the powers of a Munsiff. The district is included in the judicial division of Hissar.

At each *tahsil* (Rohtak, Gohana, Jhajjar) there is a Tahsildar with second class and a Naib Tahsildar with third class criminal powers. There is also at Gohana an Honorary Magistrate with third class powers, and third class benches of Honorary Magistrates at Rohtak, Jhajjar and Bahadurgarh.

On the revenue side the Naib Tahsildars and Tahsildars have the powers of Assistant Collectors of the second grade, and the Revenue Assistant of the first grade. All are subordinate to the Deputy Commissioner as Collector, and again to the Commissioner and Financial Commissioner. The District Judge and Treasury Officer do no revenue work, but have in common with the Revenue Assistant the powers of a Collector under the Income Tax Act.

The subordinate revenue staff consists of one sadar and one assistant sadar kanungo, who are in charge of the head-quarters record room, the former also exercising in his tours a general supervision over the maintenance of the village records; of three office kanungos who are responsible for the upkeep of the revenue records maintained at each tahsil head-quarters; of twelve field kanungos in whose circles are 242 patwaris and twenty assistant patwaris. The actual preparation of the village records and revenue statistics rests with the patwari staff. Further information regarding the kanungos and patwaris will be found in paragraph 55 of the Settlement Report.

CHAP. III, A.

Administrative divisions.

The Deputy Commissioner is Registrar of the district. Each Tahsildar is Joint Sub-Registrar and at each *tahsil* head-quarters there is also a departmental or honorary Sub-Registrar.

The Executive Engineer of Delhi (Western Jamna Canal) controls the canal irrigation of the district, which falls into four sub-divisions. Two of the sub-divisional officers are resident in Rohtak.

The Public Works (Roads and Buildings) administration is under the Executive Engineer, Delhi. There is no resident sub-divisional officer.

The Police force is controlled by the Superintendent of Police. The Civil Surgeon is in charge of the medical arrangements and is also Superintendent of the Jail. These departments are separately discussed in later paragraphs. Educational matters are supervised by the Inspector of Schools, Delhi, and he is assisted by a resident District Inspector and Assistant District Inspector.

The non-official agency through which the administration is carried on consists of the *lambardars*, *ala-lambardars*, *safed-poshes* and *zaildars*. The *lambardars* of the district are far too many; there were in 1879 no fewer than 1,958, or one to every fifty owners, and four to every village. A scheme has been prepared under which as vacancies occur, 469 posts will be resumed, and a considerable number of these resumptions has already been effected (*see* Settlement Report, paragraph 58). The *ala-lambardars* were a creation of the settlement of 1879 and designed to remedy the evils arising from a superfluity of *lambardars*. They were appointed by selection from among the *lambardars* in villages where there were three or more headmen of one tribe, and received an extra 1 per cent. on the land revenue. The remedy has proved worse than the disease and these posts are now being allowed to lapse. With the savings *safed-poshes* are to be appointed. Of these there will ultimatey be 37 receiving a fixed emolument of Rs. 80 each a year. At present funds admit of the appointment of 14 only, but many of the *ala-lambardars* are very old men and more savings will soon accrue. Many of the *safed-poshes* at present are not *lambardars* (*see* Settlement Report, paragraph 57). There are now 42 *zails* of which one will be absorbed at the next vacancy. The graded scheme of emoluments has been introduced at the re-settlement. The ultimate grading will be as follows :—

11	zaildars on	Rs.	350	per annum.
20	do.	„	300	do.
10	do.	„	200	do.

(*see* Settlement Report paragraph 56).

Section B.—Civil and Criminal Justice.

CHAP. III, B — Civil and Criminal Justice.

Characteristics of crime and litigation.

176. The constitution of the courts has been noticed in section A above, and a record of their transactions will be found in tables 34—36. The criminal figures call for no special comment. The increasingly smaller number of persons convicted out of those under trial is probably due to a growing unscrupulousness in the institution of false complaints. Culpable homicide shows a great increase in the last two years, but this is probably transitory.

Civil litigation fluctuates considerably, but tends on the whole to increase. Its variations are largely dependent on seasonal changes, money suits especially having increased in the years since 1905, the money-lender seeing a better prospect of recovery of his claim when harvests are good. A great part of the increase is due to *badni* suits. This form of gambling transactions in which a grain or cotton dealer undertakes to deal in futures at a given rate unfortunately escapes the law and is very common in the district; a small village dealer thinks nothing of entering into a two-lakh contract of this nature, and the dealers of the Rohtak *mandi* are incorrigible. Large fortunes are constantly being made and lost in these transactions. The total money value of civil suits instituted rose from Rs. 3,56,256 in 1905 to Rs. 8,77,461 in 1909.

The local bar.

177. The Rohtak bar, the members of which have formed themselves into a "Bar Association," consists of two barristers, four first grade pleaders, one second grade pleader, and four second grade mukhtars practising at Rohtak, and of two first grade and one second grade pleaders practising at Jhajjar. They are exclusively Hindus although of two other retired pleaders one is a Muhammadan.

Registration work.

178. The Deputy Commissioner is Registrar, with an Honorary or Departmental Sub-registrar under him at each *tahsil* and a Joint Sub-registrar in the person of the tahsildar. The volume of business done is not very large. In 1909 it was as follows:—

	Number of transactions.	Aggregate value.
		Rs.
I.—Registrations affecting immoveable property	...	...
A.—Compulsory registrations	1,399	6,33,320
B.—Voluntary "	286	22,377
II.—Registrations affecting moveable property	190	29,611
III.—Number of wills registered	13	...
IV.—Writen authorities to adopt	2	...
Total	1,890	6,85,308

The fees on these registrations amounted to Rs. 4,519, and the total income (including fines, inspections, etc.) to only Rs 4,949. The total expenditure was Rs. 2,917.

CHAP. III, C

Land Revenue.

Section C.—Land Revenue.

Early settlements

179. The district in its present form came under British rule at different times. The northern part of the district came to us mostly in 1803 after Lord Lake's conquest of the Mahrattás, though life *jagirs* were granted to the Bhai of Kaithal, the Raja of of Jind and others. The Nawabis of Jhajjar and Bahadurgarh which form the bulk of the Jhajjar *tahsil* were taken over for disloyalty in 1857. At different times there have been a variety of *tahsils*, which have now once again been re-distributed. In different parts of the district a series of summary settlements were undertaken at different dates, and a regular settlement of the northern part of the district was undertaken by different officers between 1837 and 1840, while the first regular settlement of the resumed Nawabis was effected from 1860 to 1863. Of all these settlements a detailed account will be found in paragraphs 85 to 94 of Mr. Fanshawe's Settlement Report of 1880*.

The settlement of 1879.

180. The revised settlement which was made by Messrs Purser and Fanshawe and came into force for thirty years with effect from the *kharif* of 1879 was the first settlement made of the district as a whole. This settlement provided us with excellent maps on the triangular system for the production of which Mr. Purser is still famous, with an elaborately prepared and beautifully faired record of rights, which is in most cases the earliest document on which reliance can be placed, and with a demand which was carefully adjusted to the capacity of each estate and should but for unforeseen calamities in most cases have been easily paid to this day.

The demand of the last year of the first regular settlement, 1878-79, is stated by Mr. Fanshawe to have been Rs. 8,89,653 for the whole district. This was a wet demand. The assessment imposed in 1879 was by the orders of Goverment a dry assessment. Concurrently with its introduction the system of owners' rates was introduced on the canal. These were supposed to absorb the difference between a wet and a dry assessment, but

* The assessment reports of that settlement, and of the present, may also be consulted when necessary.

	Last settlement.	Present settlement.
See paragraphs Gohána	16·28	7·8
Rohtak	16·29	7
Jhajjar	18·25	10
Sampla	14·24	7

were fixed at 50 per cent. of the occupiers' rates. It was estimated that the income from owners' rates calculated in this way would on an average reach Rs. 1,11,816 though the estimate was subsequently raised to Rs. 1,17,179. The former sum fell short of the difference between a wet assessment and a theoretical assessment of irrigated land in its dry capacity by Rs. 25,345, and the difference was ordered to be made up by enhancement of the dry assessments. In canal villages therefore the assessment was not strictly dry but an exceedingly light wet assessment.

Progressive demands were disallowed in the revised settlement, except in the case of one village, though three villages in the Gohana *tahsil* and one in Sampla (now Rohtak) which were severely affected by saline efflorescence received initial settlements for five years only, which were subsequently raised, while some Rs. 5,500 was deferred on account of the protective leases granted to wells. The remuneration of zaildars and ala-lambardars, which was paid by a deduction of one per cent. of the revenues of the villages for which they were responsible was first added to the total assessment. The final 'dry' demand announced by the Settlement Officers came to Rs. 9,61,818 to which had to be added the sum of Rs. 1,17,179 which was expected to be realized from owners' rates, while it was distinctly explained from the first that owners' rates were liable to rise with an increase in the occupiers' rates, or to be extended to villages not at present irrigated, both of which contingencies have actually occurred. The increase that was immediately contemplated as sufficient was therefore one of Rs. 1,89,344 or 21 per cent. (Rs. 9,61,818 plus Rs. 1,17,179 minus Rs. 8,89,653).

Subsequent changes in the demand.

181. Five years after settlement the demand of the four villages temporarily settled was raised by Rs. 1,052, but already reductions had taken place in another direction. When the Lieutenant-Governor marched through the district in the winter of 1882-83 he received a number of petitions which led him to be anxious as to the condition of affairs. Enquiry showed that there was no real cause for anxiety except in parts of the Jhajjar *tahsil* where, owing partly to the late Nawab's exactions, partly to the characteristics of the people and in part to the diminution of the floods, real distress existed. Mr. (now Sir James) Wilson was directed to make a detailed examination and submit a report on this tract. A full account of these proceedings and a reference to the original records will be found in paragraphs 12—16 of the present Assessment Report of Jhajjar. For the purposes of this paragraph it is sufficient to note that a system of fluctuating assessment was introduced on 9,049 acres of which the fixed assessment was abrogated, while a reduction amounting to Rs. 6,116 per annum was granted for five years in the revenues of certain other

CHAP. III, C — Land Revenue.

estates in which the fixed system of assessment was maintained. When re-assessed after the lapse of that period, the demands fell short in seven villages of the original total by Rs. 892.

There were, of course, other small changes in the course of the settlement due chiefly to the acquisition or surrender by Government of small plots of land. The demand for the district in 1908-09, the last year of the expired settlement, compared as follows with the full demand contemplated by the Settlement Officers :—

	Estimated.	Demand of 1908-09.
Fixed	9,61,818	9,53,149
Fluctuating	...	12,473
Owners' rates	1,17,179	1,67,979
Total ...	10,78,997	11,33,601

Of this demand Rs. 25,039 was due to *muafidars*, *zaildars* and *ala-lambardars* and the balance to Government.

Distributed over the *tahsils* as they now stand the demand of land revenue apart from owners' rates was as follows :—

	Rohtak.	Jhajjar.	Gohana.	Total.
Fixed	2,76,503	3,88,802	2,87,844	9,53,149
Fluctuating	...	12,473	...	12,473
Total ...	2,76,503	4,01,275	2,87,844	9,65,622

From this comparative statement owners' rates have been excluded for the reason that they are now merged in the consolidated occupier's rate, and have disappeared from the land revenue balance sheet.

The working of the Settlement 1879—1909.

182. Such is the history of the demand of the late settlement. Collections tell another tale. It was to be expected that given decent years the assessment of 1879, which was by no means heavy, except in individual cases where as shown above relief was subsequently granted, would be regularly recovered, and in fact with the exception of the famine year of 1883-84 when considerable relief was given, there was at first but very rarely any need for suspension of the demand. With 1895-96 however began a cycle of lean years, liberally interspersed with famines, and but rarely punctuated with good harvests, and during this period thirty-three lakhs and thirty-three thousand rupees were suspended, the equivalent of nearly three and a half years' demand of the whole district. Of this sum nearly half, or sixteen lakhs and thirty-three thousand rupees,

was ultimately remitted from time to time, the last remission being one of nearly two lakhs of rupees which was granted on the introduction of the new settlement in the *kharif* of 1909. On the other hand, fourteen lakhs and fifty-five thousand rupees have been recovered so that the arrear balance of the old settlement now amounts to only two lakhs and forty-five thousand rupees.* These figures may seem to be alarming, and to point to the necessity of a reduction rather than an enhancement of the land revenue.

CHAP. III, C

Land Revenue.

But it must be remembered that the cycle of years in which these suspensions and remissions occurred was an extraordinarily dry one, and the most significant feature of their revenue history is the facility with which the recoveries were made in the few decent years that occurred in the period. Suspensions and remissions will always be needed in the Rohtak district under a fixed system of collections, for there is no demand, however low, which could be collected in every year, and the only way to protect the interests of Government and the people alike is to impose a full fair demand, which is made elastic by a liberal use of suspensions and remissions. Prompt and generous advances are needed on the close of every famine.

The revenue history of the different parts of the district during the currency of the revised settlement is shown in the marginally noted paragraphs and statements of the assessment reports of 1907-1909.

Rohtak, paragraph 9 and statement XVI.
Gohana, paragraph 12 and statement XVI.
Jhajjar, paragraph 17 and statement XVI.
Sampla, paragraph 10 and statement XVI.

Settlement of 1909-10.

183. A further revision of settlement was effected between 1905 and 1910 by Mr. E. Joseph as Settlement Officer, and a full account of it will be found in his Settlement Report. This settlement came into force in the year 1909-10, but its period is not yet settled. Of the 532 villages of the district, 236 were remeasured on the square system, generally on the scale of 40 *gathas* to the inch, or 16 inches to the mile, but occasionally when the fields were very small on a larger scale. The maps of the remaining 296 estates were amended and brought up to date. Measurements have been done throughout on the *pakka* or Shahjahani *bigha* which is equivalent to $\frac{5}{8}$th of an acre. The records of this settlement are probably as accurate as those of its predecessor but neither time nor money was allowed for producing them on the same magnificent scale.

Owners' rates have disappeared, and been consolidated with occupiers' rates, the people themselves never having observed their distinction, but having charged the actual cultivator with the whole cost of the water. The vagaries of the Western Jumna Canal are

* Further reduced before publication to one lakh twenty-nine thousand.

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such that it was found impossible to impose a fixed wet assessment in the canal tracts although the rates were somewhat raised on a consideration of the average irrigation done, and it was originally proposed to recover the difference between the dry assessment and what might actually be taken when irrigation is employed, either by a fixed harvest charge per acre on fields actually sown with the help of the canal, or by an enhancement of the water rates. The Government of India however after much discussion of the subject decided that nothing should be immediately taken beyond the fixed "dry" demand already announced. The effect of this decision is that the canal tracts (though their assessment is slightly above a true dry rate) have been very lightly assessed, and that the dry parts of the district pay a relatively heavier assessment. Provision has however been made for imposing a slight increase of the demand in cases of future extensions of the canal.*

Amount and rates of the present assessment.

184. The present assessment is entirely fixed, but power has been reserved in the flooded tract of the Jhajjar *tahsil* (Southern Dahri) to introduce a fluctuating assessment hereafter in lieu of the fixed assessment should the change be desired by a majority of the landowners. A generous rule has also been sanctioned in this circle by which fields flooded so deeply that neither crop can be reaped, obtain a remission of the year's fixed demand. Wells have everywhere been very leniently treated. New wells have been admitted to protective leases, exempting them from wet assessment for periods varying from 20—40 years, and provision has been made for relieving existing wells, when they fall out of use, of the wet assessment now imposed on them, which has generally been fixed in the form of a lump sum on the well-cylinder distinct from the dry assessment of the land served by it. Progressive assessments by five years have been allowed so as to reduce the increase taken at any one time to approximately 33 per cent.

The total assessment announced is—

Tahsil.	Initial.	Final.	Increase per cent. of initial demand over expired assessment.	Increase per cent. of final demand over expired assessment.
	Rs.	Rs.	Rs.	Rs.
Rohtak	3,39,082†	3,49,525	23	26
Gohana	3,56,945	3,75,979	24	31
Jhajjar	4,53,886	4,60,516	13	16
District	11,49,913	11,86,020	19	23

* See paragraphs 37 and 38 of Settlement Report.

	Rs.
Rohtak ...	3,39,033
Gohana ...	3,56,423
Jhajjar ...	4,48,976
District ...	11,44,432

† The actual figure of the initial year after deductions for roadside trees, protective leases of wells, &c., are shown in the margin. There will be corresponding deductions in the final figures.

The sanctioned revenue rates on well land ran from 36 to 48 annas the acre; on flooded land from 19 to 24 annas; and on sand from 6 annas in the Mehm circle of Gohana and 8 in Rajputs circle of Rohtak to 16 annas in the better part of the district. In the Bhur circle of Jhajjar where the rate was most important it was fixed at 11 annas. The rates on firm *barani* soil varied from 10½ annas in the Mehm circle, and 13 in the Rajputs, to 28 annas in the Nahri I circle of Rohtak; but enhanced dry rates were used in working out the demand of a village on so many acres as were ordinarily irrigated by the canal. In the last named circle the 28 acres rose to 36 for this area. The incidence of the actual final assessments imposed is highest in the same Nahri I circle of Rohtak where it falls on settlement areas at the rate of *Rs.* 1-14-7 of every acre cultivated and *Rs.* 1-10-7 on the culturable acre. In the Eastern Nahri circle of Gohana the rates are Rs. 1-9-2 and Rs. 1-6-6 and in the North Dabri circle of Jhajjar Rs. 1-9-3 and Rs. 1-5-8. The lightest incidences are Rs. 0-8-1 and Rs. 0-6-3 in the Mehm circle of Gohana and *Rs.* 0-13-4 and *Rs.* 0-12-6 in the *Rajputs* circle of Rohtak. The average incidences for the district as a whole are Rs. 1-3-8 and Rs. 1-1-7.

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A comparison of the rates with ascertained rents.

185. That these rates are not high is shown by a consideration of cash rents. Cash rents are not taken throughout the district nor where taken are they in all cases fully developed economic rents. Of irrigated land 22,960 acres were found at settlement to pay cash rents while 28,394 acres were under rent in kind. In unirrigated land kind rents were less common (the owners preferring in bad years the more certain return of cash) and governed only 48,909 acres compared with 158,931 under cash rents. The normal rent on canal lands (excluding one tract in which real rents were hardly known on irrigated land) varied from Rs. 3-1-9 per acre in the Rajputs circle of Rohtak to Rs. 8-9-2 in the Nahri I circle of the same *tahsil*, the average being Rs. 6-14-4. The tenants who pay these rents pay also all the Government water charges. Well rents range from Rs. 5-3-0 per acre in the Bhur circle of Jhajjar to Rs. 7-14-7 in the Northern Dhari circle with an average of Rs. 5-10-6. In *barani* land the average is Rs. 3-2-5, the highest rate being Rs. 5-14-0 in Rohtak Nahri I and the lowest Rs. 2-2-4 in the Mehm circle of Gohana. On sand (*bhur*) the extremes are Rs. 4-8-9 and Rs. 0-12-11 and the average Rs. 1-9-2. In one village, Ranakheri, where crop-rents are in force, the net recoveries, after deductions of water rates, appeared to range from Rs. 18 to Rs. 21 an acre on sugarcane; from Rs. 11-2-0 to Rs. 14-2-0 on other wet crops, and from Rs. 3-12-0 to Rs. 6 on dry crops. So light has been the assessment in some such cases in the past

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that though the demand has now been doubled, it is totally inadequate. The future will show how the new settlement works. It is not heavy for an average year: in the first year, while trifling suspensions were needed in sandy villages owing to excess of rain, large recoveries of arrears were made in addition to the current demand.

Average size of holdings assessed.

186. The average holding of the district contains 12 acres of which 10 are cultivated. The average area per shareholder is 10 acres, of which 8 acres are cultivated. The average recorded size of the *khudkasht* holding is 5 acres. Almost two-thirds of the total cultivated area is in fact *khudkasht*, and of the tenants many are in the position of the villagers who subsisted by taking in each other's washing. There is no real tenant class. Owners who exchange plots for temporary convenience in cultivation, and men who take a little rent-free land from their fathers or uncles are all recorded as tenants. Five acres is accordingly rather an underestimate of the *khudkasht* holdings. Figures by circles will be found in the several assessment reports.

Section D.—Miscellaneous Revenue.

Excise administration and revenue.

187. The Deputy Commissioner as Collector controls the Excise Administration but the Revenue Extra Assistant Commissioner is generally placed in executive charge of the arrangements. The Excise staff proper consists of one Inspector and one Sub-Inspector.

For the sale of foreign liquor there is one retail shop at Rohtak. The contract of this shop is sold by auction and has fetched Rs. 595 a year on the average of the last three sales. This liquor is usually consumed by poorer class Europeans and better class Indian townsmen. There is no demand for it in the villages. It is said that the sale will decrease with the removal of the Settlement staff, the presence of which temporarily increased the demand.

Country spirit is sold in 9 retail shops in different parts of the district. These are supplied by direct import from the Rosa (U. P.) licensed distillery and from outside wholesale shops. There is none in this district. The license fees for these shops have averaged Rs. 1,557 in the last three years, with a consumption of approximately 600 gallons per annum. The consumption has nominally increased in the last two years, but not really; the degree of proof at which the spirit is sold having been reduced. The main demand for this liquor comes from Kaiasths and Kanphara Jogis. Other Hindus seldom consume it except medicinally and on occasions of marriages and festivals. Chuhras and Khatiks consume it whenever they can get it. The prevalence of plague has somewhat increased the demand for this spirit.

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Miscellaneous Revenue.

The sole supply of opium in the district is Ghazipur excise opium which is supplied through the treasuries. There are 17 retail shops for its sale whose license fees, sold by auction, have averaged Rs. 5,787 in the past three years. The excise opium is sold at Rs. 17 a ser, one-half of which is cost and one-half duty, and the annual sales produce a little more than Rs. 5,000 duty (total cost Rs. 10,000) a year.

No poppy is grown in the district: poppy-heads are imported from the Hoshiarpur warehouse and Delhi wholesale stores.

There are thirteen dens in which *chandu* and *maddhak*, preparations of opium, are smoked. While opium is eaten without distinction of caste and creed, opium smokers are chiefly low caste Muhammadans.

Three medical practitioners at Rohtak hold licenses to deal in opium, tincture of opium, and morphia.

Charas and *bhang* are chiefly consumed by *fakirs* and *sadhus*, and by those who contract the habit from their society. Its sale is fortunately decreasing. It is used chiefly in summer being considered to have cooling properties. There are one wholesale and thirteen retail shops for these drugs: the retail vendors obtain their supplies also from the Hoshiarpur warehouse and outside wholesale vendors. The average license fees of the last three years have been Rs. 4,010. *Majun*, a preparation of *bhang*, is very little consumed in the district.

Adding the above figures together it will be found that the average income from intoxicating liquors and drugs is only Rs.13,700 or $4\frac{1}{6}$ pies or ·02 of a rupee per head of the population (census 1901). There is very little contravention of the excise law, the average number of prosecutions being only two per annum. Little, therefore, is spent in rewards and the total excise administration of the district costs only about Rs. 3,350 per annum.

Income-tax.

188. Income-tax does not yet yield a large revenue in this district. The average demand of the five years ending 1909-10 amounts to Rs. 41,495, but it is a growing source of revenue, having risen from Rs. 37,185 in 1905-06 to Rs. 44,964 in 1909, the increase being partly due to a real improvement in trade and partly to better methods of assessment. The total number of assessees in 1909-10 was 805. The chief tax-payers are the Beri merchants, many of whom do business in Bombay, Calcutta, Karachi and elsewhere: after them come the traders of the Rohtak Mandi. Practically all the assessees are grain merchants or money-lenders. The methods of taxation are the same as elsewhere in the province, though probably nowhere is greater difficulty experienced than here in ascertaining the correct amount of taxable income.

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The income from registration has been stated in paragraph B (*b*) above to be Rs. 4,949 in 1909. Ten years earlier, prior to the enactment of the Alienation of Land Act (XIII of 1900) it amounted to Rs. 7,651.

Forests. 189. The annual forest income of the three years ending 1909 is Rs. 2,729. For further information see II B.

Salt income. 190. Salt manufacture is dealt with in II C above. The average income on salt for the five years ending 1909-10 was Rs. 6,671, having fallen from Rs. 10,968 in 1905-06 to 2,467 in 1908-09 but again risen owing to a larger demand for Sambhar salt to Rs. 5,863 a year later. These sums include the license fees for crude and refined saltpetre, the excise duty and hakimi cess on Zahidpur salt and the sale price (with duty) of Sambhar salt. The fall in the income is due to the gradual reduction of duty from Rs. 2-8 to Re. 1 per maund.

Stamp administration and income. 191. The stamp administration is controlled through the treasury. Stamps of all kinds are received from the Karachi stamp depôt and issued from the head-quarters treasury to local agencies and to the *tahsil* sub-treasuries, which again distribute on demand. The chief agencies for the sale of stamps other than postage stamps are the treasurer and his agents (*ex-officio*), other licensed dealers, and sub-postmasters. The last-named sell non-judicial stamps, but not court-fee stamps. There are in all fourteen licensed vendors and all dealers obtain the discount prescribed for the sale of each class of stamp. The average income from the sale of stamps (excluding postage stamps) in the last five years is Rs. 81,974. It is gradually rising with the increase of business and litigation, and in 1909 reached the figure of Rs. 99,002 against Rs. 69,443 in 1905-06.

Miscellaneous income. 192. "Miscellaneous land revenue" includes mutation fees, fines and forfeitures of revenue courts, record fees, revenue process fees and other items, and is naturally a variable source of revenue, ranging from Rs. 5,354 in 1905-06 to Rs. 26,524 in 1909-10. The average of the five years was Rs. 12,583.

Rates and cesses. 193. Rates and cesses, other than the headman's cess which is not credited into the treasury, are recovered at the rate of Rs. 8-5-4 per cent. of the land revenue, or of one-twelfth of the assessment. The cesses on the initial demand of the new dry land revenue amount to Rs. 95,826, and on the final demand to Rs. 98,835. The whole of this demand is credited to the funds of the district board.

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Local and Municipal Government.

Municipal Committees.

Section E.—Local and Municipal Government.

194. There are five second class Municipal Committees in the district, the salient features of whose constitution, income and expenditure are shown in the following statement, the figures being those for the year 1909-10 :—

Name of Municipality.	Date of constitution.	Number of Members.		Total income.	Income from octroi.	Total expenditure.	Expenditure on refund of octroi.	Expenditure on administration and establishment.	Incidence of taxation per head.
		Elected.	Appointed.						Rs. a. p.
Rohtak ...	Notification No. 1467 S., dated 24th September 1885.	8	4	26,251	17,611	42,729	436	5,439	0 15 11
Jhajjar ...	Ditto.	8	4	17,026	9,674	13,945	439	2,171	0 12 8
Beri ...	Notification No. 797, dated 22nd November 1886.	...	11	8,222	6,787	7,000	307	1,965	0 11 2
Bahadurgarh	Notification No 1467 S., dated 24th September 1885.	6	3	8,151	4,848	6,593	164	1,593	0 12 11
Gohana ...	Ditto.	6	3	10,333	6,067	11,155	32	3,625	0 14 8

The Deputy Commissioner is *ex-officio* member and President of the Rohtak Municipality and the Tahsildars of the others. In all cases, as will be seen from the statement, octroi is the main source of income ; the upkeep of schools, hospitals, and roads is the principal item of expenditure. Rohtak has lately built a good town hall, and is starting on a small scale a free public library and reading room. Bahadurgarh too has just built a town hall, and Jhajjar rejoices in a Queen Victoria Memorial Hall and clock tower. Rohtak too has a very fine hospital building, towards which the district board contributed. The schools are generally well housed, but there are no large works of public utility to mention.

In Rohtak the existence of the large *mandi* within municipal, but outside octroi, limits is a source of difficulty, as it is impossible to prevent retail dealing. A house-tax is levied within the *mandi* as a contribution to municipal funds.

Besides the municipal towns, the following estates are notified areas ; each with two *ex-officio* members (the Deputy Commissioner and the Tahsildar, of whom the latter acts as President) and three nominated members :—

Tahsil Rohtak.	*Tahsil Gohana.*	*Tahsil Jhajjar.*
Kharkhaudah.	Mehm.	Badli.
Kalanaur.	Mundlanah	Guriani.
Sanghi.	Butanah.	Mandauthi.
Sampla-Kheri Sampla.		

CHAP. III, E. — Local and Municipal Government.

The inefficiency and uselessness of the Municipal Committees of the district is a common place of the annual reports. Gohana is singled out for censure in 1890; Jhajjar, Beri and Bahadurgarh are censured for failing to hold the minimum number of meetings in 1898-99 and again in 1899-1900, and Gohana for the same reason in 1892-93. In 1899-1900 proceedings of both the Bahadurgarh and Rohtak Committees had to be upset by the Deputy Commissioner or Government. The party feeling in the Rohtak Committee was made matter of notice in 1904-05, while the number of instances in which elective seats have had to be filled by nomination is too numerous for separate mention.

District Board.

195. The District Board (constituted under *Punjab Government Gazette* notification No. 2689, dated 28th November 1883) consists of 7 *ex-officio*, 8 nominated and 30 elected members. The Deputy Commissioner is *ex-officio* Chairman. Local Boards were abolished on 1st March 1902.

The income is mainly derived from the local rates cess which in 1909-10 accounted for Rs. 1,22,062 out of the total income of Rs. 2,04,257. Another large source of income is the fees levied on the Jahazgarh cattle fairs which in the same year brought in Rs. 13,111, a figure considerably below the average. The expenditure of the year amounted to Rs. 1,99,743, of which only Rs. 4,032 or 2 per cent. was on administration and establishment. The feeder roads which used to be maintained by the Public Works Department to which the Board made a grant of Rs. 8,450 per annum, have now been handed back to the Board. To their upkeep Government makes a contribution of Rs. 18,500. Roads, schools, medicine and hospitals are the chief items of expenditure. The Board is on the whole a useful body, though the extent to which it is really the Deputy Commissioner in another shape is to be regretted.

Section F.—Public Works.

Public Works administration.

196. The Executive Engineer at Delhi controls the Public Works administration of the district and is, as such, responsible for the due repair of Government buildings. The department used to maintain the metalled roads of the district receiving an upkeep grant from the District Board, but with effect from April 1, 1910, these were restored to the Boards throughout the Province. There are no buildings or other works constructed by the department in this district of any architectural merit or mportance. The local workmanship is very inferior.

Section G.—Army.

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Army.

Rohtak as a recruiting ground.

197. Though Rohtak has never had a cantonment since the Nawab of Jhajjar's untimely end in the Mutiny, the district is the chief recruiting ground for Hindu Jats in the south-eastern Punjab and is largely drawn on for Muhammadan Rajputs.

The bulk of the Jat recruits come from the unirrigated villages of the district, the demand for agricultural labour being too great, and its return too sure, to tempt many men from the canal tracts. The physique, too, of the men in the canal tracts is owing to the prevalence of malaria inferior to that of the others, and renders many of them unfit for military service. Notwithstanding this limitation the quota of Jat recruits furnished by this district alone exceeds that of all the other districts of the division. Of late years there has been some falling off in recruiting which may in part be attributed to the ravages of plague, in part to the return of better seasons, and in part to the gradual spread of education. The Jat who has received any education, however little it be, is apt to consider himself superior to his more ignorant brethren and to refuse service in the army unless promised some immediate preferment.

Though no regiments or battalions have been raised entirely from Rohtak alone, several have an intimate connexion with the district. The 1st Duke of York's Own Lancers (Skinner's Horse) was raised in this neighbourhood. This was the regiment that was under James Skinner's command when he was in the service of the Mahrattas and came over with him to the British side on the downfall of Sindia, and his French captains. The 14th Murray's Jat Lancers were raised in 1857, and General Murray obtained a large number of his best recruits from Badli and its neighbourhood. The 7th Hariana Lancers are mainly recruited from the Hariana country and a large number of the native officers belong to the Rohtak district. The Pathans of the district are few in number but highly thought of, and one of them was lately Ressaldar-Major of the 1st Skinner's Horse, while a fair number of Shekhs and Saiyads also enlist.

The regiments in which most recruiting is done from the district are as follows, though the list is by no means exhaustive :—

Jats.

14th Lancers (Murray's Jat Horse).
6th Jat Light Infantry.
10th Jats.
12th Pioneers.
48th Pione rs.

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Army.

Mussalmans.

1st Duke of York's Own Lancers (Skinner's Horse).
7th Hariana Lancers.
9th Bhopal Infantry.
17th Infantry (the Loyal Regiment).
18th Infantry.

The Jat as a soldier. Income from service.

198. Unfortunately the Jat is as ready to leave military service as he is to enlist, and it is seldom that he serves on in the ranks for pension. The great majority of the men prefer to take their discharge after a few years' service or to pass into the reserve: this is particularly noticeable in the infantry. The result is the presence in the villages of an enormous number of men who have at one time or other received a military training. The income from the pay and pensions of Government servants was found in the settlement of 1909 to be not less than sixteen and a half lakhs of rupees a year, and far the greater part of this is for military service. In the Rajputs' circle of Rohtak *tahsil* alone, where some big villages can turn out a regiment of 600 or 700 soldiers, there is an income of Rs. 4,62,000 from this source. It is almost a proverb that *naukari* saved the people from starvation in the famines and it is especially true in this tract. Here, as you pass through the fields, it is odds that the man at the plough tail will come to the salute as you pass and that as you ride up to one of the bigger villages you will be met by a troup of mounted sirdars.

Section H.—Police and Jails.

The police force.

199. The police force consists of 444 officers of all ranks as follows:—

Superintendent	1
Inspectors	4
Sub-inspectors	16
Head constables	53
Mounted constables	3
Foot constables	367

and is distributed thus:—

	Inspectors.	Sub-inspectors.	Head constables.	Foot constables.
Police Stations	2	11	20	102
City Police (Rohtak, Jhajjar, Beri)	...	...	6	57
Standing Guards	..	...	5	24
Outposts and road posts	...	...	4	27
Miscellaneous duties	2	4	18	94
Reserve	...	1	...	63

The number of rifles, bayonets and swords maintained is calculated at about 48 per cent. of the total number of head constables and constables, of *lathis* at 21 per cent.

Each man if armed with a baton.

Inspectors and sub-inspectors are armed with sword and revolver and every such officer on executive duties has to keep a suitable charger for which he receives an allowance of Rs. 15 per mensem.

The district is divided into two circles, each in charge of an inspector with Rohtak and Jhajjar as circle head-quarters. Each circle is divided into five police station jurisdictions, each in charge of a sub-inspector.

These divisions are as follows :—

CIRCLE ROHTAK.

Police Stations.	Zails.	Force.
Rohtak	4	Two sub-inspectors, 2 head constables, 12 foot constables.
Gohana	4	One sub-inspector, 2 head constables, 10 foot constables.
Baroda	4	Ditto ditto.
Mehm	3	Ditto ditto.
Sampla	6	Ditto diito.
CIRCLE JHAJJAR.		
Beri	3	One sub-inspector, 2 head constables, 10 foot constables.
Salhawas	5	Ditto ditto.
Jhajjar	6	Ditto ditto.
Bahadurgarh	4	Ditto ditto.
Kalanaur	8	Ditto ditto.

Above and beyond the sanctioned strength of lower subordinates (all grades below sub-inspectors), a reserve of 15 per cent. is allowed, *i.e.*, 11 per cent. for leave and 4 per cent. for other vacancies. This force is under the orders of a reserve inspectors and a sub-inspector who is called the line officer.

The training of the police.

200. No difficulty is experienced in obtaining sufficient and suitable recruits in the district. The pay at present is Rs. 8 per mensem on joining, rising by increments of Re. 1 after 3, 10 and 17 years. No deductions of any kind are made.

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A recruit after joining is kept in lines for about six months during which period he is drilled and trained in the use of fire-arms. For three to four hours a day he attends school where he is taught the outlines of his duties and, if possible, how to read and write.

Constables from rural police stations are called in, in rotation, for two months' training when, in addition to being drilled, they attend school in the same way as recruits. Each year a certain number of men—about 1 per cent. of the force—are sent to the Police Training School at Phillaur where they attend a six months' course. At the end of this period those who pass what is known as the lower school test are considered fit for promotion to the rank of head constable and it is from amongst these men that vacancies in the rank of head constable are usually filled.

In the same way selected head constables, 1st grade, are sent for a six months' course and those who pass the upper school test are considered fit for promotion to the rank of sub-inspector. All men sent to the Training School are selected by the Deputy Inspector-General from amongst those recommended by the Superintendent of Police.

The "detective force" is that posted at police stations. These men are not specially trained as detectives, though an effort is now being made to train a few selected men for this purpose. As far as possible no officer lower in rank than one in charge of a police station is allowed to investigate a case.

Statistics of cognisable crime.

201. The following table shows the amount of reported cognisable crime during the past ten years, with details of the most serious offences :—

Year.	Murder and dacoity.			All cognisable crime.			
	Murder.	Dacoity.	Total.	Offences against the person.	Offences against property.	Other offences.	Total.
1900	13	...	13	99	766	206	1,071
1901	13	2	15	103	384	173	660
1902	4	1	5	95	334	95	524
1903	8	...	8	88	334	84	506
1904	13	2	15	125	316	212	653
1905	9	...	9	127	487	84	698
1906	5	...	5	132	633	106	871
1907	7	4	11	129	611	202	942
1908	11	...	11	109	650	217	976
1909	4	1	5	118	467	230	815

Police and Jails.

A record of the conviction of practically every person convicted of a criminal offence is maintained by means of a slip on which impressions of the individual's ten fingers are taken. One slip is sent to the provincial bureau as a permanent record and another to the jail, from which it is forwarded before his release to the Superintendent of Police of his district.

For the purpose of preparing and comparing the above slips a sufficient number of men are trained at Phillaur (the course only takes three weeks) and are known as "proficients."

A second form of slip is the "search slip." This may be prepared in any police station for any person who has been arrested in the course of an investigation and whose identity has not been satisfactorily ascertained. The slip is sent to Phillaur for identification.

Chaukidari system.

202. The village chaukidars who are appointed under the rules under the Punjab Laws Act generally muster about one to every hundred houses. They have no connection with the police beyond that involved in their duty of reporting births and deaths fortnightly in the *thana* and of carrying important information and orders. Besides the chaukidars proper the people have a system of mutual protection called the "thekaráli chaukidari" (named from the *thekár* or potsherd which is used for casting lots). Under this system two men from each village are posted at night on the roads passing through the village between the spring harvest and the rains when there is no one about in the fields. These posts are also employed on main roads twice a year at the time of the Jahazgarh fair as a protection to travellers.

Criminal tribes.

203. There are about 60 resident members of criminal tribes registered in the district, Bauriahs and Sansis, who for the most part reside in the jurisdictions of Beri and Salhawas *thanas.* They give practically no trouble and earn a living by working for the zamindar classes. In the north of the district there are 14 of them (Sansis) in the village of Khanpur Kalan.

Besides these there are various wandering gangs of Sansis whose numbers vary with the treatment they receive from the zamindars and the authorities.

They wander about from place to place in gangs of from 6 to 100 souls committing petty thefts in villages, pasturing their flocks and pilfering the zamindars' grain. They own large herds of goats, sheep and donkeys. Their goats and sheep form a visible means of subsistence, while the donkeys carry not only tents, beds, etc., but also sacks of grain stolen in the course of their wanderings. These gangs are a nuisance and a scourge to the country side. The only means of dealing with them short of settling them in Government lands lies in the preventive sections

CHAP. III, H.

Police and Jails.

of the Criminal Procedure Code which is extremely unsatisfactory as it only drives them from one district into another. There are at present no punitive police posts, but several villages are qualifying for one.*

The necessity for continuity in police administration.

204. In his Settlement Report of 1880 Mr. Fanshawe noted that no Superintendent of Police except one had held continuous charge of the district for a whole year since 1871; and the Local Government in paragraph 14 of its review invited the attention of the Inspector-General to this fact. Nevertheless since 1880 there have been 34 changes in the office (not counting those caused by officers taking privilege leave) and these 34 changes involved the posting of 22 different officers to the district. During this period the office has never been held for three consecutive years by any one officer. It has on five occasions been held for periods exceeding two years consecutively and on six occasions for periods exceeding one year. It is impossible to expect a proper treatment of crime from officers who are not permitted to gain a working knowledge of the district.

The district jail.

205. There is a fourth class jail at the head-quarters of the district with accommodation for 251 prisoners of all classes, criminal, civil and under-trial. The daily average population during the quinquennium ending 1909 was 129.

Long-term prisoners, *i. e.*, all sentenced to over one year's imprisonment, are transferred to other and larger jails of the province, being detained here only until their appeals are decided.

The health of the prisoners was very fair during the quinquennium, the daily average number sick being 3 or 2·4 per cent. on the daily average population.

The industries carried on in the jail are paper-making, the manufacture of *munj durries, newar* tape and money bags. Most of the sales are to the various Government offices of the district.

The profits realized from these trades during the last five years averaged Rs. 684 per annum. In a small jail of this nature a large proportion of the prisoners have to be employed on works connected with jail maintenance, such as grinding corn, cooking, gardening, repairs and menial duties.

The average annual expenditure on jail maintenance, guards, &c., during the same period was Rs. 13,521, giving an average of Rs. 105 per annum per prisoner.

There is no reformatory in the district, suitable cases being sent to the Delhi institution.

* Two posts were imposed at Bainsi-cum-Gugaheri and Chand; while this book was in the press.

CHAP. III, I.

Education.

The spread of education.

Section I.—Education.

206. In Rohtak great difficulty is experienced in persuading the people to welcome the opening of schools in their villages; education is still backward though the advance in recent years has been considerable. A new type of rural schools, with simpler and more suitable courses of instruction, was evolved in the hope that the people would realise the gain to their children from undergoing a simple course of reading, arithmetic and native accounts, with elementary geography and the study of *patwaris'* papers. The sessions of these schools were also held so as to interfere as little as possible with the work of the boys in the fields. These schools differed from the ordinary town primary schools in presenting a simpler course of study specially designed to meet the needs of an agricultural people; but they are not popular and the villagers prefer the full course of the town primary school when once a school has been started.

The opening of so many primary schools in recent years has necessitated a large outlay in buildings, furniture and appliances. Nearly all the schools are well furnished, but many still need provision in the matter of masonry school houses. An advance has been made in the supply of trained primary school teachers and the pay of their posts has been considerably improved. These teachers, after passing the vernacular middle school examination have undergone a course of practical training for one year, or in some cases for two years, in the Delhi Normal School. Nevertheless the greatest need is an improvement in the stamp of the schoolmaster, and when one sees in a number of villages a raw, ill-educated and ill-disciplined lad placed in charge of 10 or 20 small boys, one is tempted to think that the pace has been forced too fast. How rapid the growth has been, appears from the following statement :—

Kind of schools.	Number of schools. 1880.	1890.	1900.	1905.	1910.
Anglo-Vernacular Secondary	3	3	3	3	3
Vernacular Secondary	5	5	6	6	6
Boys' Primary	19	41	40	54	87
Girls' Primary	1	4	5	5	21
Total	28	53	54	68	117

CHAP. III. I. Education.

In addition to the 117 schools there are four indigenous schools in the district. There are now altogether 121 public schools in the district as compared with 28 in 1880. Of these the Rohtak school is an Anglo-vernacular high school, two (at Gohana and Jhajjar) are Anglo-vernacular middle schools, eighty-one boys' primary, twenty-one girls' primary and four indigenous schools. In 1884 there was no real female education. English is taught in three schools only, up to the high standard at Rohtak, and up to the middle standard at Jhajjar and Gohana. The Rohtak high school prepares boys up to the matriculation examination of the Punjab University, and is equipped for the teaching of all the subjects comprised in the course, including Persian, Sanskrit, Arabic, Drawing and Science. It was founded about the year 1860 and continued to be a district school till 1885 when it was transferred to the Municipal Committee. It remained under the control of that body up to the 1st January 1905, since when it has been taken over by Government as a model school for the district, and it is the only purely Government school in the district. The total number of boys on the rolls is 468, of whom 214 are in the secondary department and the rest in the primary. The annual income from fees amounts to about Rs. 7,100. There is a boarding house attached to it with 92 boys in residence, all of whom pay the regular fees.

Besides the two Anglo-vernacular middle schools at Jhajjar and Gohana there are six vernacular middle schools at Mehm, Kalanaur, Beri, Badli, Bahadurgarh and Kharkhauda. Progress in primary education has been specially rapid since 1905, and this is due to the special grant for primary education which Government has given to the District Board, for since that year as many as 49 new primary schools have been opened.

The total number of pupils now under instruction is 6,180, of whom 636 are girls and 5,544 boys. Of the scholars 4,956 are Hindus, and 1,207 Muhammadans. There are only four Chamars. Of the total number 2,776 only are children of agriculturists. The total number of scholars now in the schools is almost two and half times greater than in 1890. The number of girls at present attending schools is six times what it was in that year. Twelve girls attend boys' schools and receive instruction along with the boys.

There are in addition 13 private schools for boys with 576 pupils; most of these are mahajani schools and a few are rote schools. They are not permanent schools and have no prescribed course of instruction.

Industrial instruction.

207. There is a vernacular industrial primary school at Rohtak with 47 boys on the roll, of whom 16 are sons of artisans. This school was established by the District Board in March 1907. In

addition to the general subjects, *viz.*, reading, writing and arithmetic, there is provision for the teaching of wood work and drawing. It is also proposed to open classes in weaving and gold and silver lace embroidery. The school appears gradually to be becoming popular with the people.

CHAP. III. H.

Education.

Boarding Houses.

208. There are eight boarding houses in the district, one of which is attached to the Government high school, Rohtak, and is maintained by Government: and seven are attached to middle schools and are managed by the District Board. The total number of boys in residence in these boarding houses is 249.

Expenditure on education.

209. The following statements give the total expenditure on education from all sources as it was at different periods from 1886 to 1910 with details of the sources from which the present expenditure is met.

Comparative statement showing the expenditure on education in the Rohtak district.

Year.	Total expenditure from all sources.
	Rs.
1885-86	19,317
1890	32,106
1900	48,453
1905	50,381
1909-10	71,192

Table showing expenditure on education in 1909-10 *from various sources.*

Schools.	Expenditure from				
	Provincial revenues.	District Board funds.	Municipal funds.	Fees.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.
Government	4,142	...	758	7,100	12,000
District Board	16,512	26,708	...	3,878	47,098
Municipal Board	510	2,536	4,164	4,597	11,807
Aided	...	58	229	...	287
Total ...	21,164	29,302	5,151	15,575	71,192

CHAP. III, K.

Medical.

Section K.—Medical.

The dispensaries of the district.

210. There are seven dispensaries in the district located at Rohtak, Mehm, Jhajjar, Sampla, Bahadurgarh, Kharkhauda and Gohana. They are supported from Municipal and Local Board funds, the amounts received from charities and sale of medicines being so small as to be negligeable.

The dispensary or hospital at Rohtak, a fine building opened in 1910 at a cost of Rs. 38,000, is in charge of an Assistant Surgeon, the rest being all under the care of sub-assistants.

At each dispensary there are arrangements made for the treatment of both in-door and out-door patients and the institutions are as much up to date as is compatible with the limited resources of the local bodies maintaining them. The following table shows the average annual work done at these dispensaries during the quinquennium ending 1909 :—

Name and class of dispensary.	Average number of patients in the year.		Average daily attendance, new and old patients.	Average annual number of operations.		Annual average expenditure.	Average cost per new patient.
	In-door.	Out-door.		Selected operations.	All operations.	Rs.	Rs. a. p.
Rohtak, III	608	18,040	109	151	1,054	4,439	0 3 10
Mehm, III	45	6,545	66	11	148	1,214	0 2 11
Jhajjar, III	146	11,138	72	20	471	1,645	0 2 4
Sampla, III	39	4,734	27	8	259	1,109	0 3 9
Bahadurgarh, III	83	10,082	57	14	442	1,614	0 2 6
Kharkhauda, III	82	9,313	51	14	429	890	0 1 6
Gohana, III	132	11,074	70	29	621	1,671	0 2 5

Vaccination.

211. Vaccination is compulsory in Rohtak, Beri, Jhajjar Bahadurgarh and Gohana. In small villages there is now little trouble in persuading people to submit their children to the operation. It is in the large villages, where the *lambardars* have not the same influence over the people, that difficulty is still experienced. The number, however, of troublesome villages is small, and the results on the whole are very satisfactory. A vast majority of the newly born children of each year are vaccinated during the ensuing winter.

CHAP. III, K

Medical.

Re-vaccination on the other hand is not at all popular yet, and its benefits are little understood. The result is seen in the outbreak of sporadic epidemics of small-pox from time to time. The following statement exhibits the degree of success and failure attained :—

Years.	Total number of births.	TOTAL NUMBER SUCCESSFULLY VACCINATED.			Total number of deaths from small-pox.
		Primary.	Re-vaccinated.	Total.	
1905	26,740	18,221	107	18,328	63
1906	21,859	17,665	156	17,821	145
1907	24,556	16,515	113	16,628	198
1908	24,065	16,414	142	16,556	369
1909	19,710	13,783	1,329	15,112	22

Village sanitation.

212. The sanitation of the villages progresses but very slowly. Their streets and lanes are seldom swept, their surroundings are littered with manure heaps and filth of every kind, there are ponds and pools and collections of sewage water in such close proximity to human habitations, that they are the haunts and breeding places of disease of all kinds, while the village well is usually maintained sweet by being sunk on the edge of the tank in which cattle and mankind bathe and into which the sewage of the village drains. Still some progress is being made, and the Jat or Baniya, who can afford it, builds a masonry house which is cleaner and airier than the old abode dwelling. What can be done with mud houses is, however, exemplified by the village of Bilbilan.

In the notified areas a certain degree of street cleanliness has been secured by the appointment of conservancy sweepers.

The use of quinine is becoming popular, and there is a great demand for it during the malarial season after the monsoon rains. During 1909 thirty-four pounds of it were distributed through *zaildars* and *lambardars* in the worst infected areas.

Glossary of vernacular words used in the revised Gazetteer of Rohtak District.

Vernacular word.	Explanation.
Ala lambardar ...	Chief headman.
Asoj	Hindu month, September to October.
Asthal	Bairagi monastery.
Badni	Gambling in futures.
Bahu	Wife.
Bairagi	A sect of Hindu ascetics.
Bajra	Bulrush millet (*Pencillaria spicata*).
Band	Dam.
Bani	Copse or wood.
Bania	A Hindn caste (usually shopkeepers or clerks).
Banjara	A caste (of carriers).
Baoli	A well with steps leading down to it.
Barah	A group of 'twelve' villages.
Barahdari	A house with twelve doors.
Barani	Dependent on rain.
Batua	A weed (*Chenopodium album*).
Begam	Wife of a Nawab or Muhammadan ruler.
Bejhar	A mixture of barley and gram.
Bhadon	Hindu month, August to September.
Bhadwar	Sown in Bhadon (*q. v*).
Bhisti	A caste (of Muhammadan water-carriers).
Bhur	Sandy land.
Biah	As shadi (*q. v*).
Biga	A measure of land (pakka $\frac{5}{8}$, kachcha $\frac{5}{24}$, of an acre).
Birh	Forest land.
Bohra	A Brahman caste (of money-lenders).
Bura	Sugar.
Chahi	Irrigated from wells.
Chák	Large earthen dish.
Chaupal	As paras (*q. v*).
Chaprasi	A civil orderly.
Chaubisi	A group of 'twenty-four' villages.
Chaudhri	Headman or leader of a tribe.
Chaukidar	A watchman.
Chauntra	Capital (chief town).
Chaurasi	A group of 'eighty-four' villages.
Chaurasta	Cross-road.
Chaurasta Mata ...	The goddess of the cross-roads.
Chet	Hindu month, March to April.
Chhipi	A caste (of dye-stampers and tailors).
Chumar	A caste (of leather-workers).

Vernacular word.	Explanation.
Chupati	Flat unleavened bread about the size of a dessert plate
Churah	A caste (of scavengers).
Dahri	Naturally flooded.
Darbar	An official reception or *levee*.
Dastur	A Mughal administrative unit.
Deccan	South. The south of India (Indian dakkan).
Dhunnia	A cotton cleaner.
Dhenkli	Bucket lift.
Dhuni	Holy fire of an ascetic.
Doab	The country lying between two rivers.
Dohli	An assignment of land for religious purposes.
Dusra	Second.
Ekka	A springless two-wheeled pony cart.
Fakir	A religious mendicant (strictly a Muhammadan).
Gadi	Throne ; Abbot's chair.
Ganda	Filthy.
Garhasti	Married, non-celibate.
Gharbari	Non-celibate.
Ghi	Clarified butter.
Ghat	Masonry steps or pavement leading to a tank, canal or river.
Gochni	A mixture of wheat and gram.
Got	A tribe or sub-caste.
Gowar	A pulse (*cyamopsis psoralioides*).
Gram	A coarse pea used commonly for horse's food in India (*Cicer arietinum*).
Gur	Molasses.
Guru	A religious teacher.
Hakimi	Seignoral.
Har	Hindu month, June to July.
Haveli	A masonry house, usually double-storied.
Hookah	A water tobacco pipe. The Indian 'hubble-bubble.'
Jagir	An assignment of revenue or of land revenue-free.
Jajman	The client of a parohit. (*q. v.*)
Jamadar	Native officer of the rank of Lieutenant.
Jama Masjid... ...	The principal mosque of a town.
Janeo...	Sacred thread of the twice-born castes.
Jeth	Hindu month, May to June.
Jhil	Swamp.
Jogi	A sect of Hindu ascetics.
Johar	A tank or pond.
Jowar	Great millet (*Sorghum vulgare*).
Julaha	A caste (of weavers).
Jungle	Waste, forest (Indian Jangal).
Kach	Raw silica.
Kachcha	Unsound, raw, weak ; kachcha bigah = $\frac{5}{24}$ of an acre ; kachcha well = unlined well.

Vernacular word.	Explanation.
Kál	Famine.
Kala	Black.
Kankar	Limestone nodules.
Kanphara	With split ears (a sect of Jogis).
Kanungo	Native subordinate in charge of a number of village revenue accountants or patwaris.
Karewa	Re-marriage of a widow.
Khangah	Muhammadan grave with a shrine attached.
Khap	A faction.
Kharif	The autumn crop.
Khartua	A weed (*Chenopodium murale*).
Khatak	A Hindu month, October to November.
Khatik	A caste (of tanners).
Khudkasht	Land cultivated by the owners themselves.
Kor	First watering after sowing.
Kund	Earthen bowl.
Lakh	1,00,000.
Lambardar	A village headman.
Lohar	A caste (of blacksmiths).
Magh...	Hindu month, January to February.
Maghair	A Hindu month, November to December.
Mahajan	An honorific name for Bania (*q. v.*).
Mahal	Palace.
Mahant	Abbot.
Mai	Mother.
Maklawa	A ceremony when consummation of marriage is to take place.
Malan	A woman of the 'Mali' (gardener) caste.
Mandi	A market.
Maniar	A caste (of bangle sellers).
Mash	A pulse (*Phaseolus radiatus*).
Masur	A lentil (*Ervum lens*).
Math	Jogi monastery.
Maund	A measure of weight=40 seers (*q. v.*).
Mawwas	The last day of the first or dark half of the Hindu month.
Methi...	A fodder crop (*Trigonella fenugroecum*).
Mistari	A craftsman.
Mohalla	A division of a town.
Mosque	A Muhammadan house of prayer.
Moth	A pulse (*Phaseolus aconitifolius*).
Muafi	Land revenue-free, or a grant of revenue.
Munj	A product of the *saccharum munja*, a coarse grass used for the manufacture of matting.
Mung	A pulse (*Phaseolus mungo*).
Munsif	A native civil judge.
Nahri	Canal irrigated.

Vernacular word.	Explanation.
Nai	A caste (of barbers).
Naib	Assistant, deputy.
Nal	A measure for calculating the distribution and flow of canal water.
Nala	Channel.
Naukari	Service.
Nawab	A Muhammadan ruler.
Orna	Veil, shawl.
Pakka	Genuine, strong, thorough ; pakka bigha ⅝ of acre : pakka well, masonry well.
Palankeen	A kind of Sedan chair.
Palewar	Irrigation preliminary to sowing.
Panchayat	A village or tribal meeting for decision of disputes.
Pani	Water.
Panth...	Sect.
Paras	A village guest-house.
Pargana	An old administrative unit, roughly corresponding to the modern tahsil.
Parohit	Religious teacher.
Patra...	Brahman's book for decision of auspices.
Patwari	Village revenue accountant.
Penja...	A cotton beater.
Phagan	Hindu month (February to March).
Phera...	Circumambulating the sacred fire in the Hindu marriage ceremony.
Piaza	A weed (*Asphodelus fistulosus*).
Poh	A Hindu month (December to January).
Rabi	The spring crop.
Rahbari	A caste (of camel drivers and owners).
Rajab...	A Muhammadan month (lunar year).
Rajbaha	A canal distributary.
Rani	A queen. Rani ka talab, the Queen's tank.
Rausli	Loam.
Reh	An alkaline efflorescence.
Risaldar	Captain of cavalry.
Rishi	A Hindu demi-god.
Riwaj-i-am	Record of custom, or customary law.
Roti	Bread.
Sadar	Head-qarters.
Sadhu	Hindu medicant or acetic.
Safedposh	Literally, clothed in white. A native gentlemen. A semi offical rank.
Sag	Greens.
Samadh	Mausoleum.
Samaj	Religious or political association.
Sambat	Year in the hindu era. (The Bikramajit era used in Rohtak is 57 years ahead of the Christian era).

Vernacular word.	Explanation.
Sanad	A certificate, or title-deed.
Sanjhi	Participator in the labour and profits of cultivation.
Sarkar	A Mughal administrative unit.
Sarson	Rape-seed (*Brassica campestris*).
Sawan	Hindu month, July to August.
Sawar	Horseman, trooper.
Ser	A measure of weight, roughly equal to 2 pounds avoirdupois.
Shadi	Marriage.
Shahid	A martyr.
Shamilat ...	Common land.
Shimali	Northern.
Shiwala	Temple to Shiva.
Sirkar	The Government.
Shor	As reh (*q. v.*).
Suba	Province.
Subadar	The governor of a province (now a native captain of infantry).
Sudi	The second or light half of the Hindu month.
Sunar...	A caste (of silver and goldsmiths).
Tahsil	An administrative sub-division of a district.
Tahsildar	A native magistrate in charge of a tahsil (*q. v.*).
Takavi	Agricultural loans granted by Government.
Talab	A tank.
Tappa	A Mughal administrative unit.
Teli	A Muhammedan caste (of oilmen).
Thana	A police station.
Thanadar	Police officer in charge of a police station.
Til	Oil-seed (*Sesamum indicum*).
Zail	A group of villages forming the circle of a zaildar or man of local influence.
Zaildar	See zail.
Zaildari	Appertaining to a zail, or zaildar (*q. v.*).
Zamindar	Land-owner, farmer.
Zananah	Female.
Zillah...	District.

Map

OF THE

ROHTAK DISTRICT

AND

DUJANA STATE,

(No. 3).

Scale—1 Inch = 8 Miles.

10 5 0 10



PUNJAB

DISTRICT GAZETTEER.

[illegible] A.

ROHTAK DISTRICT.

WITH MAPS.

1910.

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